THEAURAUJOHN

His

THEOUS ORI

APOKOLIPIKAL:

Or,

Gods Light declared in Mysteries.

Salem Ori ad te Israel.

Beware of false Prophets, that come to you in sheeps clothing, but inwardly are ravening wolves.

But behold, Christ hath told you, By their fruit you shall know them.

Beloved, God is love, and love is light, and in it is no darkness at all.

So then know, he that is in light, acts in love, not lust; and he that acts not in love, is in darkness even till now.

I will pour out my Spirit in the last days, and that Spirit shall be your alone teacher, saith the Lord my God.

Jehovah Ire ad te, O England.

Theauraujohn Tanni.

Dedicated to the Army and the risen people in all Lands, coming forth in the first fruits in the Evangelical operation.

Rev.14.1. And lo, a lamb stood on Mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads. To these is the dedication of this Book; and their eyes behold the Truth, none else.

I have added to this Book the particular Charges in the Indictment against Captain *Robert Norwood* and my self, and my Defence against the Charge.

London, Printed for the Author, and are to be sold by *Giles Calvert* at the *Black-Spread-Eagle* at the West end of *Pauls*. 1651.

Dearly beloved,

THe word grafted in our ſouls, makes oneneſs in unione in our lives and converſation. for God teaches us to be like himſelf in love. Dearly beloved, I am conſtrained to publiſh to the view of the world the writing I have declared. It is to a tittle without alteration, as every Epiſtle ſtands in his place, without adding or diminiſhing one tittle. upon my oath I will affirm, though ſometime I was out of my ſelf, yet the Charge of calumny upon me, being ſo great, I am forced to declare my greateſt weakneſs, which might have been in obſcurity. But I beſeech the courteous Reader, know that the great ſound and name of things are not the very things themſelves; for if ſo Chriſt and his Apoſtles ſuffered juſtly all whereas charged upon them, but Chriſt and his Apoſtles were one truth and the dark world perſecuted them even unto death; now know that the new heaven and the new earth is not yet erected in the generality, and till that work of Grace and power come. there is, and muſt be enmity betwixt light and darkneſs: condemn not things by another mans ſight, but know, that thou whoſoever thou art, muſt be ſaved in thy own ſight and light, and not in another mans. Every man muſt give an account of himſelf but brethren I am accounted a blaſphemer, now I am come to try the truth in your Goſpel, the Goſpel in me that you account blaſphemy, hath made me act ſtrangely; and whether truly or no, ac-

cording to the truth in the ſame Goſpel, I commit to judgement. Now if you condemn me for blaſphemy, and my actions are the very ſubſtance that Goſpel or writing points at or unto; I ſay that then my blaſphemy is holineſs, and you are found blaſphemers with your high cry of holineſs. Now brethren I muſt have you come from your high cry of names, and by things you are and muſt be juſtified, and I will put in my actions in the balance, becauſe I am but one, and many againſt me. Firſt know, that after fourteen weeks in humiliation, in faſting and Prayer frequently, Then the power fell upon me in my ſhop, and ſmote me dumb, then after blinde, and then dead, in the beholding of hundreds of people; then I was corded and bound in my bed, and then I received inſtruction, which afterwards I was forced to put the ſame into action; which was this Diſtribute all to the poor. Releaſe all pawns, without advantage, give back to them that were not able to redeem; fain to proclaim if I had injured or wronged any man, to reſtore him four-fold, according to the Law. Brethren, the name of this would not ſerve me, for I was forced to act the thing, I durſt not act any thing. O beloved, the Goſpel is peace in it ſelf, but 'tis a fiery Law to fleſh and blood. Now how have I walked ſince my affliction? can any man charge me either for drinking, ſwearing, whoring, or deceiving, or lying, or uncivil walking? which do you know, and all the world, that blaſphemy is the root on which them names depend; and where a godly life is, there theſe actions are not to be found; and where godlineſs is not in the root or ſoul, theſe are and will be: for know, that blaſphemy is onely the tye in the ſoul of man, looſed from its principle of obedience, and from that looſineſs, comes a diſſoluteneſs in life; and take Chriſts own word, which is this, By their fruits, that is actions, you ſhall know them. Again, what end or advantage have I ſought to my ſelf, ever ſince, as my Epiſtles will declare? now I ſay, the love of Chriſt hath conſtrained me hereunto, which is not blaſpemy; but love in truth, without deceit. Now brethren, you that are ſo high in holineſs in name, I come to ſee what things you declare, for the Goſpel is not a lying name, but an over-powring and commanding thing;

thing; who amongſt you is gone beyond this blaſphemy I have ſtated, and who is but ſhort of what I have ſpoken and done, he is a blaſphemer and a perjured man, for 'tis written, *Thou ſhalt not take the Name of the Lord thy God in vain:* and have ye not all learned and heard that it is not ſpeaking, but doing, is the juſtification of him that doth it, and a declaration to the world, that God hath done his work in him from whence this doing doth proceed? So then, be ye hearers no more, deceiving your own ſelves, but doers. O how many high expreſſions of Chriſt, and holineſs, and the Lord help you, before five pound to help to relieve him in need; nay, five ſhillings; now if you ſay that the Goſpel is true, I ſay 'tis made a lye by you, for that being truth, commands thee not to ſpeak without acting, and thou ſpeakſt all and acts not, which action is the life of the Goſpel; and in truth, and indeed, how many of you are without the Goſpel for your cloak? *Jam.* 1. 27. *Pure religion and undefiled, before God, even the Father, is this, To viſit the fatherleſs and widows in their adverſity, and to keep himſelf unſpotted of the world.* Brethren this is a metaphorical expreſſion, but I will give you the literal meaning, that is this: the fatherleſs hold in it all that are in need; for as the Father is the ſtaffe on which the whole Creation depends, ſo the fatherleſs amongſt us is all that are in want, ſo as God in his mercy and love condeſcends to our relief: ſo to condeſcend to the fatherleſs, is no leſs then helping all in need; & the widow is but the ſame, for to give out to the capacity of our knowing our duty that we may be left without excuſe, for we that make a God of the letter, for if we dwel in the letter, that is, in the knowledge of the letter, that letter ſhall condemn us, and Gods judgement ſhall finde us; for wo unto him that doth acknowledge the letter to be true, and he not reformed in outward obedience to the ſame,

Yours to ſerve you in unfained Love.

Theauraujohn
Tanniour
Allah al
Sabbah Skribahjail.

Errata.

PAge 3. line 16. adde *her*. p. 7. l. 6. for *d ited* r. *deified*. p. 11. l. 6. after, *we coula be*, r. *A Sambah, or your Sam. ch, o ſtrength in God*. p. 13. l. 12. for *here*, r. *there*. Ibid. l. 36. for *Arminia*, r. *Armenia*. p. 15. l. 10. for *ſapait*, r. *ſapuit*. p. 17. l. 29 & 30. for *Noon*, r. *Moon*. p. 18. l. 15. r. *eny thing leſs*. p. 22. l. penult. for *rea*, r. *are*. p. 26. l. 30. for *baſiſt*, r. *baſis*. p. 27. l. 27. for *neter*, r. *neder*. Ibid. l. 36. for *eſſence*, r. *offence*. Ibid. l. 4. for *addi n*, r *ſadci ne*. p. 28. l. 34. for *aone*, r. *aove*. p. 29. l. 14. for *in*, r. *in o* p. 31. l. 1. for *ſobao*, r. *ſobaos*. p. 34. l. 3. adde *no*. ibid. l. 33. for *would*, r. *will*. ibid. for *doing*, r. *dung*. p. 39. l. 23. dele *that* ibid. l. 26. for *grane*, r. *grave*. ibid. l. 32. for *cacke*, r. *aſk*. p. 40. l. 3. for *thy*, r. *thy*. ibid. l. 33. for *Olimet*, r. *Climet*. p. 42. l. 16. adde *a*. ibid. l. 37. for *God*, r. *Gloſt*. p. 43. l. 19. adde *the*. p. 44. l. 26. for *illſtration*, r. *illuſtration*. p. 45. l. 9. adde *human*. p. 46. l. 34. r. *all the*. ibid. l. ult. for *tying*, r. *lying*. p. 47. l. 4. r. *to come*. p. 51. l. 34. r. *that are you loth to own*. p. 55. l. 28. dele *God*. p. 56. l. 22. for *time*, r. *Trine*. p. 57. l. 18. adde *the*. p. 59. l. 8. for *cauſe*, r. *cauſes*. p. 60. l. 14. for *the*, r. *thy*. p. 62. l. 17. for *from*, r. *for*. p. 63. l. 25. for *reader*, r. *leader*. bid. l. penult. for *in*, r. *its*. p. 64. l. 37. dele *of*. ibid. l. 40. for *bound*, r. *bound*. p. 67. l. 15. for *humany*, r. *humanity*. p. 68. l. 5. for *deely*, r. *deeply*.

Dr. *Ba. Jhones* his Letter of Queries to *Theaurau John Tanniour*.

Dear friend,

I Have often wondred that men ſhould ſo jangle about the circumſtance of Religion, whiles the end of the thing it ſelf (if we may properly ſo call a *non entity*) remains ſo obſcure. The end of Religion I take to be the well being of man after death. To which is neceſſarily required an ability to compare qualities, and then (at leaſtwiſe opinionately) to judge of them: Which, how it is retained in and after death, the more I ſearch for in the Books of the Learned, the more I confeſs I remain diſſatisfied. So that I know not whether more properly to addreſs my ſelf for this point of knowledge, then to you. The accounted mad-man of the times, who can ſpeak ſomwhat experimentally thereof; as having had at leaſt one foot in the Boat already, and therefore better prepared for Revelations of this kinde, then any other I know. Give me leave therefore to ask you:

1. Whether the Soul be a created ſubſtance, diſtinct from the Body; and conſequently departeth from the Body, in the moment of death; A perfect Creature, underſtanding not onely whence it came, but alſo knowing Acts, *&c*, If ſo, to what end is the reſurrection of the Body? Or what need the Soul be reunited to it?

2. But if you finde that the Soul is traduced with the Body, Then when is its ſeparation? Whether (though this be a Queſtion unbecoming a Phyloſopher to ask) in the moment of death? or upon the putrefaction of the Body? (which ſeems to be ſomwhat proved by the aparition of ſome mens ſhapes; ſome moneths after their deceaſe?) otherwiſe I ſhould propound to you this third Queſtion, *viz.*

3. Whether the whole man doth not reſt in the grave until the laſt Trump?

4. And

4. And lastly, In what part or principle of the Creature doth this Germen of knowledge reside?

5. And after the dissolution of the compound, by what Organs actuated?

To enlarge my self to you on these were impertinent, since you resolv'd me that at other times you cannot reason those discoveries that are revealed to you in your transportations.

For the Practical Part of Theology, enough to me is, That one Precept of (let not the Authors name affright you) *Mahomet* in his *Alkaron*, viz. To resign my self unto my God, and be an honest man. However, if you could reconcile that fatal necessity of the *Stoicks*, with the free-will of *Arminius*, I conceive you would thereby put an end to most of the controversies now on foot amongst the Sectaries. I am

From my Lodging by
James's fields, this 7
March. 1650.

Yours affectionately

Ba. Jhones.

The Answer to this Letter followeth.

Theauran-

Theauraū John his Salvat-ori, or the true knowledge in light.

Honoured Sir,

I Have here inserted the state, and the discovery made to me:

First, as for the soul, it is no created substance, for 'tis the divine breath of God, or it may properly be said (if radically understood) the life of God, in the humane body; not of the body, but inclosed within the circumference of the body. That is to say, the living life of our Spirit, yet intire in it self, free, absolute, unnecessitated, acting truth; this is the Image of God in Man: Now at the departure, the life returns to the fountain from whence it had its Origine: The gross material body Bestial, returns into the influences; for know, the influences from the stars, draws with the Sun the Foyzon, from the water under the Earth, through the earth into the receptacle of the Moon, for the Moon is a receptacle, of the updraft from the earth, as well as she is a receptacle of the celestial influences, into her Conclave, to let down his congealment, into the Terrestrial Orbs: This is touching the corporal, or earthly body; now the spiritual body in Man, is of a divine nature; for there is a natural body and a spiritural body.

The Divine or Evangelical body is Spiritual; That cannot be viewed with humane eyes, which hath a restoration, after the putting of this earthly body: That body is life, understanding, and a restored body by Christ, that is the life of God; that is the Paradaical body: Now this body is not capable of any sorrow nor joy, for tis perfect, and perfection admits of no more; for if more, or less, not perfection; but 'tis Joy it self: Now this is Christs body of his Saints; the Resurrection is at the parting the bodies at death; To say the Soul re-enters again into the body, 'tis madness; for know that this body is but the case, and the wisdom remains within the inmost body that is spiritual, and departs with that: The body earthly is clay and dung. Now to the short definition. The Soul, or Spirit, Is, the life of God in our Spirit, absolutely free, unnecessitated, which at its separation returneth to its center.

The groſs body earthly into the Influences: The ſpiritual body into the Evangelical living, with it all wiſdom and knowledge in the perfection: So there is the Death, Reſurrection, and Reſtoration, the Judgement, Execution, and condemnation: For the humane taſts death, that the Spirit may take life; for *Paul* ſaith, *we groan and are burthened, and would be unclothed, that mortality might be ſwallowed up of life.*

A ſack ally Oly Sabbat allu jah. The light returneth, and departeth to the everlaſting God. *An ſi ſabie corpus ſolat or anyre* xx. And the body remains with the Mettals to be refined. *Cax-alli ſabdi ono apolo mo on-abſi.* The remainder of its adherents returns into Generations. *Callu Evangelious inſem ſabat al.* The Evangelical body is buryed in the high thing, that is God, or Chriſt, Jah, or Jehovah: So that here you ſee, the body ſaved, the body deſtroyed; the ſoul centered: *Tu eſt vita ammi mem:* The life of my people is perfection in me: *O O ſolo ogagous in ſuolo ſabdi ſapuit:* O the high wonder in man, is the Light of God. *Glory to him alone.*

Now for the practical part of *Theos-logi:* But to render it in your own term, 'Tis improper: For the Negation doth tie up the Affirmation, for the word in its proper eſſential center is Theos-ologi, that is to ſay, Gods Light in the excellency of his declaratives, or as you will have it, his declaratives of his excellency; ſo much for Theologi, or in propriety of ſpeech Theos-ologi. Now Theos-ologi is derived from ם *Samba*, or and your Theology is derived from ש the Hebrew Radaxes is *Thauſi alli*; that is thus much: The high declaratives of truth from thoſe Characters חהון: *Non te reſignatus, non ſe, ſed oli operat ad te oli*; thou reſigneſt not thy ſelf, but light taketh thee into it ſelf: As for *Mahomet*, he is blindneſs or darkneſs, his name denominates no leſs, for 'tis derived from *Mazzum.*

For the declared truth by man: know, it cannot reconcile the difference betwixt men; For if it could, then man could confer Gods gift; but though God do cauſe in man the declarative of truth, that hath his Seal upon it, yet men do not always aſſent to it, by reaſon of the darkneſs in themſelves.

But for the fatal neceſſity of the Stoicks, 'tis a grammered learned learning, that will not be unbottomed eaſily, though clearly confuted, that in this ſhort abſtract, I leave to the Judgement of all.

For the neceſſity of Salvation, 'Tis not to be obtained by Man, neither is it loſt by Man: Thus, that that man can attain, 'tis not God; for then the attainer, is as great as the attained, or greater; undenyable by any, for the maxime will hold, and will not admit of any Negation in the coertive part, for in that ſtate there cannot be two equals, as to ſay two Gods, and never a Creation; but you muſt hold God, and the Created by God.

So much for attaining Salvation. Now man cannot loſe his Salvation. Thus: That that can be loſt, that can have no center; and take your own words, the Soul lives ever, and all times is a center in one time; that is, in God. Now know that the Soul as your account it, is eſſenced in God, and if the Soul could deliuate or detract its Eſſence, then it is a greater God then he that gave it a being in himſelf.

Now for Free-will that the *Arminians* hold, 'Tis blindneſs in their ſeeming center: For Free-will is free obedience of will, to him that gave it a being, of his own free will in Light; which Freewill is Chriſts free obedience, which is Gods free mercy; which is called Chriſt the Saviour: But to ſpeak home, the number of names of things are all but the Hyroglifics of one thing, in which that one delighteth; in the goodneſs of the beholding his things made: One more, Heaven, Earth all things, are but a caſe for the Divinity to operate or act forth in.

Leſt you ſhould object and ſay, That Free-will is not fully confuted, Take this: The Free-will in man, is but his free conceit, of his Free-will; in which Will he is looſed from the tye of his center: Thus, his will is Free, in that his will is freed by Chriſts freedom; but then 'tis not his will, but 'tis a Divine Will; freed by the Free-will of Chriſts obedience. *Satis eſt.*

Epiſtle I.

BEloved by divine inſpiration, I being lighted in the Evangelical and Sacred Myſtery, and Hiſtory, which is divine in it ſelf, and by polluted man, the divine and evangelical light in its ſpecies is ſo far vilified, that the luſture is buried in the grave of mans carnality: O the Tranſcendent Excellency in the divine being, that it that is all, and all things, ſhould be ſo far by mans wiſdom turned to another thing, that is *Adam* in corruption: His work now to unwork this *Adam*, and unbury this buried truth; 'tis God his work, in the reſtoring him, and giving him his that was at firſt, a perfect name that is חוה Hamah: Now this name, named on, and in by God, on and upon his new Creature, 'tis life and ſtability, for he that gives that name covers himſelf into that new thing named by himſelf. Now beloved I being named by God, that name being *Reuben Theauron John*, the extent of the ſignification, is the firſt ſtrength in the evangelical and divine light, in the tranſcendency of its own excellency, that is into God himſelf: Beloved this new name, named by God, the effects flowing from that ingrafted ſtem, 'tis love, and for your ſakes my brethren, for God is union, yet diſtillative into three perſons, but from and into unions Deity, ſo to be named by God, the name cauſes the named to be turned into a diſtillative, that this name hath received, the effects that flow, is love, elſe not new named: Beloved to be named by God, 'tis to be reſtored by Chriſt, this glory ſhakes your rotten foundations, that, that is may remain unſhaken.

Now

Now *Adam* in darkneſs is the Law in its demonſtrative, but *Hamah* in Chriſt is reſtoratived in and unto from whence he was fallen: Now beloved comes the true ſtate of *Adam*, as you reade it: The thing in your intendant is truth, but ſpelled by a falſe name: Now *Hamah* was the firſt Light that gave a being to its adherent; for it was the eſſential Deity, deited in and unto it ſelf, *in ſe, & in ſe, & in ſe*, infolding, infolding, infolding in it ſelf; unfolding is created by, and from the infoldings of himſelf, he unfolded and we came forth, not into a garden, but upon the ſpecies of the earth: Be not ignorant, could a Garden compaſs and confine his creative? No, no, the creations of numerous men and women at once, and your *Adam* is not man and woman but the whole creation of God, which is his declaratives of his Excellency, in and from him that cannot be limitted for millions of millions, Nay all that were that is, and is to come, is but one to him, which is your *Adam* and my *Hamah*: But the difference is, your intendant *Adam* was light and became dark; My *Hamah* is and was light: Look to it, for both light and darkneſs in one name, *Hamah* not in your *Adam*; for *Adam* is death, becauſe a lye, and *Hamah* is light, and was and to come the ſame: *Hamah* is Jeſus, Jehovah, Eloal, I, The all of all, and in all things: Now in this ſtate all God, no man: In *Adam* all man, no God; but by God yea are: Beloved I beſeech you minde, for it is not mans words, but the eternal Spirit renued in me dictating it ſelf into your underſtanding, to cauſe you forth to ariſe out of your deſpicable deſtroy'd eſtate, to make an inlet into that Holy of Holies, Chriſt the hope of Glory in me, in you both into one, to bring the eternal unchangeable Decree to its Center and extended Period, which is himſelf: Now to open *Hamah* truely it is to ſhew you the boſom of the Father, which no *Adam* can do, becauſe he is in a loſt condition, but *Hamah* can open himſelf: Minde this ſtate, it is the greateſt Myſtery that ever was opened; Nay it is the ſealed Book that none was able to open, that cauſed *John* to weep: Now is come the judgement of the Great Day that ſhall burn as an oven, and all the proude ſhall be ſtuble for that Flame.

And I looked and behold no man was worthy to open the Seals: what are the ſeven Seals? they are perfection pointed unto; That ſtate is alluſive to the glorious tranſcendency in the eternal reſt; that them ſeven Seals pointed unto, for *John* knew that God would manifeſt the opening of them ſeven Seals, at the appearance of Jeſus in his tranſcendant eſtate, which all have pointed unto that hath been preſedent, that is, that the Glory of Glories ſhould be manifeſted to the ſons of men: Now I beſeech you minde, God is one and in himſelf, yet varieties in and from that one; God created all things: (That ſtate is undeniable) by Jeſus Chriſt, he made the world: Now what Jeſus Chriſt is, will be made known, that ſay you was *Joſephs* ſon the Carpenter,

Carpenter, and the Virgin *Mary* (thank the Popiſh tranſlation for that if it be worth it) but the truth in the eternal being, is, That Jeſus Chriſt is the boſom of, nay in the Father, yet farther it is the wiſdom of God, nay it is himſelf: And he could not be properly be ſaid to be born of One, that was the Birth of all; but one is God, and from that God all came forth: Now Jeſus Chriſt I acknowledge; but to be incluſive in the womb of the Virgin *Mary*, I deny, the intendant of your ſtory (as is ſited) I muſt deny? thus that that holy thing, and the Virgin ſtated, is an alluſive ſtate tranſcendant, the compoſing in one that is all: yet let me tell you, that the Virgin that ſhall conceive and bring forth her firſt birth, it is another thing intendant in the explacatory influe, for it is the birth of God in and forth from our ſpirits: The Virgin is the womb of our ſouls, not ſouls but ſpirits, not ſpirits but the ſpirit of the ſpirits in the conclave, aſſome, or bottom, in the which is inherent the Deity; this is ſomewhat to the matter: Now the Virgin is Jeſus: Chriſt the ſon is the Virgin, the work the ſame: This is the true Trinity, figurative in the earthly man, that is the repreſentative of the Deity: God dwelleth in us by his Spirit: Now this Spirit is Chriſt in us the hope, nay it is the Fathers glory: I acknowledge a man named Jeſus Chriſt, that he was the evangelical Life of God, as Paul was the evangelical Life of God, and the reſt were ſo; but he was the firſt in the firſt Trine, and the ſpirit dwelt in him in its flue, that is in its fulneſs, that I acknowledge glory due to, is to the perfect Spirit, that is Light, that is in its union, God himſelf, and in his declarative Chriſt with us, that is his Spirit in us, which is Chriſt.

Now I beſeech you Brethren be careful, that you graſpe not to your ſelves a God and Saviour that God never ſent you, that is the body of Chriſt ſo named; take heed that you adore not that, that is not, and let ſlip that that is: For I tell you the fleſh of Chriſts fleſhly body profiteth you no more then your own fleſh, nor the words that are named of him unto you; but it is this that is your ſalvation, that Spirit that was in that Body, that is, he that is not toucht with humanity, and yet dwells in fleſh, and not fleſh, but Spirit; that is, the divine Deity, which is the mercy it ſelf ſaving you, by cauſing a reſurrection of it ſelf to ariſe in you, and by that you are renued from Death to Life, that is, Chriſt the Son of the eternal God: Now the body of Jeſus cannot be defined, for it carries in it the inclue of every thing, for it is all things, and in all things, and by it all things ate continued: The body of Man, is not this beaſtial body; for the true eſſential body of Man, is Chriſt. Now to the Body Bodily of and in Man; Be amaſed at the deſcription: The body of Man as you term it, is a Perſon, a Perſon I grant, yet no Perſon but three perſons; for it is the created of the three Unions Deity, and the Life of all them Three live in Man, and not Man, and by it man is, and was, and ſhall be: Now how could

Man

Man fall, having three perſons in himſelf: Thus he fell, how? Not by eating an Apple, but by being nothing, That is, he is nothing, and nothing can be nothing, Thus, he was not at firſt: I was, not he; he is by me: O Lord how wonderful is thy marveilous hidden depths. I made man in my own Image: he defaced it, how could he; by being more then I would impart: That is the Tree, if ſo accounted be.

ת ת *Theauvaujohn*
Tainniour
Sabbah Skribahjail.

January 30.
1650.

BEloved, This day is fulfilled that holy Prophecy that ſaith, *I will gather into one fold, Jew and Gentile, and David my ſervant ſhall be their king.* That is Herogliphically, alluſive, or pointing to another: Now my Brethren, both Jews, and Gentiles; I am a Jew, begotten by the Goſpel, Circumciſed both in fleſh and ſpirit: By the life of Jeſus reſtored from *Adam* (as you call him) into *Hamah*, that extent is into God, the Father of our Lord Jeſus Chriſt; a Prieſt after the order of *Melchizedeck*, after *Aaron*, after Jeſus, after *Paul*, after *Luke*, after *John*, whoſe ſubſtance I am: I beſeech you minde, here is the Divinity declared in the Humanity, and yet not humanity, nor touched with humanity; The depth of the myſtery the ſpirit is the decerner, and not fleſh. Now beloved, the Jews were loſt when the Goſpel was preached: The Gentiles loſt in their Jeſus, and Jeſus another thing then the Gentiles worſhip: ſo both loſt, that in one both may be found.

January 20.
1650.

Epiſtle

Epist. II.

Beloved Brethren,

THe Divinity of Christ is the beloved of God the Father, the Son in us; we in the Father: This is the restored *Hamah*, or *Adam*. Beloved, having been drawn into the bosom of the Father, by the eternal spirit, in the which Spirit I dictate forth unto you the hidden depths of the eternal wisdom, and foreknowledge of God, though declared in the appointed time, in himself, for the bringing in variety into unity that is into himself, and in him both Jew and Gentile is one; and shall be one in themselves, that is in Love and that root is God himself; for we are his off-spring. The divine Law is a coming to take its regency in the species of this world, that strength shall come in the wisdom, power, and excellency of it; yea the earth shall be enlightened with the lustre and transcendency of that divine light: Now to state the state that we are lost sin is the cause now O *gratia in salem absi fissere*, O the morning light, that doth bring us again from our buried condition that is the Star in *Jacob* our Father, O the transcendency of the divine wisdom O the excellency in truth, the declaratives thereof shall be illustrated to the confounding self-righteousnes, and inherent pride shall become abortive in the species of this world, sin shall be discovered, her foundation raced, her rubbish cast into the abyss, and on her foundation shall righteousnes raign: for *where sin doth abound, grace shall much more abound*; O wonderful the foundation of the great deep is, and shall be opened unto the view of the Creation: Beloved, What is *Hamah* or *Adam*? To let you know, *Hamah* is God, 'tis Man, 'tis Earth, 'tis Ayr, 'tis Fire, 'tis Water; 'tis all, and the all of all things: This is *Hamah* in his first principle, or your intendant *Adam*: Minde the Mystery, *Hamah* or *Adam* in God all things, in him even in *Adam* or *Hamah*: Look you curious generation that are Eagle-eyed, whose souls are cast off with the quickness of your understanding: the truth in the heart in the same man, that formed innocent Babe in the center is a lye in the evaporation and utterance: O the Head, the head spoyls many a declarative truth Now truth is the paradice, the *Vita*, the *Evangelicales in rem*, the Evangelical living in the thing,

that thing intendant in this ſtate is Jehovah, that Jehovah our Throne, where we ſhall raign in union; Man is God, God is Man; this is the garden that is fained Paradiſe, but the true intendant is *Addam*, or *Hamah* in his firſt principle, that is he in the eternal Spirit, it in him, both in one; both unclothed, clothed is the fall that is being ψ when we could not be ſaid to be; we no ſooner were, but we fell by weakneſs: What ignorance ſo ſtupid, that doth not perceive, that within himſelf is a ſtraining to the Center? That is, the weak Babe would go to the Mother to be clothed upon; that word of *Pauls* is dubious, 'tis better ſaid to be taken into, which is the proper Orthodox word.

Ori abſait ſedet me: O, when ſhall I ſit in the divine Light! *Arrat aſapit ad me mecam*, the divine light taketh us into himſelf ◻ *abdi abat oli oſu ari* פמקרהוי *ſele teuei mem nebet ammi niſan addi oon ole hiſſait arri ſoan abni allati, neſat ole abbi denat abſi orat hoſaret alua tuat adni beneat, oliſana, abſi meltah*: The derivacie. *Hem oon ſamu eal abſe hocat alla euti oau ſene een ſele lona mam ſebat abbi hoſaret ſeui neat adma hoſana alleu ene oi pele terte euan aſabdi huſuoli inſe meat adni tele peen peutai tran in lagoas a ſalla hori peam tebe hele phecatt adni avn ille next averrit hui medet alvat abſi tele nene ori appa ſabb oſoli dele mene nan ſagat abſi teucoeſalvah eni ori abſaet Steutolen inſe abat anni tere eſet ackri in le menet hoſaten oli pead adma amanet addeſh ſhela ariei ſele terte ſebat adma euan aſadi dene avat ole hoſaret a malta uanni tebe enat anni mem ſolu oſuret alvah* ------ ◻ The Engliſh derivacie.

Now if you the Paradiſe would ſee,
'Tis the heighth felicitie;
'Tis the paradaical throne,
In which is onely uniene.
'Tis the glory Celeſtial,
'Tis the life Evangelical,
'Tis the pavement of our God,
'Tis the Lilly, 'tis Aarons *Rod;*
'Tis the ſparkling glory in that skie,
'Tis inhabited withal all unitie,
'Tis the Aurora, *'tis the morn*
'Tis the inclue our birth our born.
'Tis the union in three.
'Tis the Trine his excellencie.
'Tis the light Celeſtial.
To be inhabited veſtnal.

'Tis the glorious glory Throne,
That is the perfection in unione,
'Tis the Rod that rules the skie
'Tis the influe, nay Eternitie
'Tis the holy, holy, holy one
'Tis the Deity in una *unione*
'Tis the three that Celestial bee,
'Tis the onely, onely, onely one;
That never was but is in one
And still the same remains in three
Here is unfolded a glimpse of Paradicitee,
Here is a glimpse of glory from that skie
That is, that was, and shall be Eternitie. Allah sabat.

□ This we were : Now from this our fall begins ש
Now all you unvailed may plainly see,
The Fruit typ'd out by the forbidden Tree.

Know the fall is being created, for when we were not created, and uncome forth, we were as he is; that is in perfection: But coming forth from, we fell into these earthly forms as Sensitables, and Vegitables, yet again we were in innocency, then being so; but the Spirit of the great world took us into it, and so we became one with that; and two in our selves, that were unions in our selves, before we were his thirteen Radiases, unions in themselves; yet in Multiplicities in the Influences in their understanding: Now to finde this weakness out, and to discover it to the open view of blinde men I cannot, for it will trouble seeing men, to see into it; for the not seeing is the not knowing, and in that state man is a beast and no more; now we were, and presently we were not; this state is mysterious, for that may truly be said to be a mystery that is not, nor cannot be known. Remember *Johns* sealed book, and that is not opened to this very day: Now to the unfolding that Mystery, that hath been hid from the view of the sons of men, 'tis Paradice, what that is, what Jesus is, what *Mary* is, what hell is, that *Abaddon* that deceiver □ what Paradice is from mans first principle, that is Jehovah: He and the Creation issued forth from the womb of the Deity, nay the Deity issued forth from itself into itself; desentive, that is the second declarative, which is the Son, the second person in the Trinity operative, for he said, *Let there be light*, and behold the Sun, the life in all things, this is Jesus, this is our Massah which is called the second person in the Trinity desentive operative, yet this is not the Son, 'tis the Father, 'tis not the Father nor the Son; 'tis one, and that union from whence all things do proceed, Proceed

ceed is the third person, for 'tis the product of both the other, neither one nor other, but either of, and in each other; and neither each other, but all three one; and they in union: This is Trinity in Unity, *in se*, in himsalf; but the great mystery is how these three, yet one, dwels in the Creation, and not the Creation, nor in the Creation; yet in him, and by them all things do subsist ▽ *in trueis fem fratris*: *Mary* is perfection from these Radaxes, she is wrote ▽□ well knew the Papal faction, that the perfection in the name, would conceal the thing; But time will not admit truth to be declared in the lusturous excellency: What hell is, hell is stated for the wages due to this Ψ *sin* charactar: Now to discover what them two are, them two are three; nay, them are one ther- Ψ *sin*; Nowhere is no character in the whole Alphabet that carries the peats as Ψ doth, but stands as it were rooted in the earth □ *Sambah* she stands like Ψ on her soul ק *phe* carries an half sole ך *caph* a quarter sole, now these four Characters □ Ψ ק ך yet Ψ carries her three points open upward, and her demonstratives is to open upward, for the opening upward, and the soul tied in the earth, is the cause of sorrow; and weakness is the same, that is the character Ψ Now □ *Sambah* stands on her soul intire, as Ψ doth, but she is closed and barred upward, I speak as they are Hebraically wrote in their first Apparition: *Let there be light, and it was so.*

Allah Rosoli samat albo bonoso raalma shener ephrait solo monete, avar sallu ponderah al, hosonare razlma pedu oriko, soomne pelma nataras, hosi pekod oli, de on hosonari apaet, elma rationalem soòat arri sele lokatar albo, boonna stonus selat arri peke non habemus, sobeanus salmoa, monita avariena, sammat arri: Now beloved, Our brother *Paul* wished that they could speak all Languages, but interpretation is to the understanding to edification, these gifts both, God hath been pleased to communicate to me, the unworthiest of all men, to confound the worldly in this wise seeming seeing age; but never more dark in the general then now: The Gospel is hid, the illustrations thereof are buried in the grave incredulity; now to awaken and enlighten the dark corners of the earth in man, is this light manifested in me, and the rest of my Brethren that God is bringing to the view of the world.

The derivacy from the tongues, but 'tis but one language, because 'tis the major part wrote in the *Tartarian* tongue, in the east *Armenia*, the third descent. Now a descent is a third refining since that being a tongue: For the restitution is restoring things to what they were, the Major includes the Minor in writing, though it consists of many tongues, take notice of this.

Allah: High light is coming or rising to the night-people, that thereby they may be made day and light: for the purpose of God is to unseal the hidden secrets of darkness, through the manifestation of light, in its illustration, and by that light turn all into union, that is into

love: Take notice there is two alls, a light all, and a dark all, and God but one all to them two alls; Light and darkneſs to him are one (I was forced to break the derivaſie by reaſon I would give you notice of two alls, light and darkneſs, and yet in their eſſential being but one all: Love is that great day that ſhall burn as an oven, for love is fire, and jeloſie by which God will burn up that, that ſeems and is not, and by the conſumption of the one, inlet the other, and ſo bring the one all by light into himſelf, for God will utter his voyce from his Throne and that voyce ſhall ſhake terribly the earth to nothing, that he may be all: This is the extent of that language cited, but it runs in more ſtrength in it own tongue, for the derivacy is alway weaker then the radax, as 'tis the herogliphiks of God and his creations.

January 8.
1650.

Epiſtle III.

Beloved Brethren,

THe Excellency of knowledge, is to know the divine Truth, which truely none can know, but thoſe that the divine Light takes into it ſelf: It is the eye that ſees it ſelf, and all things in it ſelf, which is God, for we have an unione with him, through one ſpirit: Now beloved having his eye, that is all things, and ſees all things as they truly are, and not as they ſeem; this ſight is deſcentive from, being drawn up into himſelf, that is, the Light and Life of all things, which is God, the Center, in which all things, centred do ſubſiſt, and exiſt, and are impeaded by the ſame power.

Now Beloved, God doth ſend down his declaratives through his Son Jeſus Chriſt: Now I intreat you brethren, look well, and the Lord unvail your underſtandings in this coherent diſcovery, for tis the Myſtery that is hid in the eternal wiſdom unto this day: Minde theſe words, Chriſt ſhall come in the glory of the Father, which is the full eluſteration in the lightning the whole creation, made by himſelf: Now to know Chriſt, is eternal life: Now I beſeech you underſtand, for the knowledge here intended is perfection, which is God himſelf; for to behold Chriſt, is in truth the turning us into himſelf, and ſo into the Father by the Son, who is the Light of the Father, ſo an union is made; but this is myſterious: Now conſider what Chriſt is, what

Hell

Hell is, what Abaddon that deceiving Devil is, what the Fall is, what *Mary* is, what the Virgin is, and what death is: All theſe things will the Spirit diſtate forth to our underſtandings in due time: Ye raiſe your ſelves to be Chriſtians; can ye be his, yea know not, for Chriſt is the wiſdom of the Fathers Glory; he is the firſt and the laſt. The declarative of the Farhers Excellency, the truth of God, nay God himſelf, the demonſtratives of God are declared in and by his Son: *Paul* ſaith the Son is the lively Image of the Father, the Text is better; reade thus, he is God, Glorious in his elluſtrations, in the Tranſcendency of himſelf: *O oravan in ſalmoas in ſem anus in ſe ſapuit*: O the morning peaceful Perſon in the Divine being, the wiſdom of the Father: This is one glimps of our Maſſiah or Throon, or Lor Chriſt: *Ieſous Chriſtos in vita in ſe hominem*: Jeſus Chriſt in himſelf, is the Life of men: *Athra nati ſe at atti pel*: He is the ſelf in the whole created: *Ola ogoas aſaluat ol*: He is the Light in the light world in Man: *Hoſo ovallo ethronia ſalem*: He is the alone Peace to the created by himſelf: *Hevi e en eſeu neke pele pet*: He is the ſafe Rock, in the fulneſs of all things: *Ovn aſa ralau hoſonaret arki*: He is the ſtrong rocked ſtrength in the whole creation, by himſelf: Theſe expreſſions of Chriſt, is but the outſide bark, your eye muſt ſee within that bark. Now beloved to know Hell, is to truly know Heaven; And again, to know Heaven, is to know Hell; thus to know our ſelves loſt, is truly to be taken into, that paradiſe which is God: Now to begin, Hell is this earthly Manſion, whereon, and in we dwell: Hell is a ſeparation from happineſs: Hell is the reſtraint from injoyment: Hell is the obſtruct of all goodneſs: *Hoſs, ſe adma in rem*: Tis the alone ſeparating thing from it ſelf: *Non fratris ſed abbis ſelat arbe hoſonaret raalma pedit me at kad ola voſe neck hahuiſe in ſem laudat abieter rone ſabat* Tis the deep world in the loweſt center; tis the aſſome, bottom, abyſſe bottomleſs, tis the nothing in the thing, but an empty arie vaniſhing, in *orat-amer, ormoas ſabi, atta, allah*: Tis the deep heighth in the bitterneſs in morning: I beſeech you miſtake not, there is a heighth in deepneſs, as there is a deepneſs in the heighth: *O allamana ſapuit*, O the heighth and and depth of wiſdom is in it ſelf, that is in God, who is the all of all things: know when I ſpeak (*of*) tis to ſpeak to you capacities, but the ſtate in me is an other intendant.

Beloved he deſcended forth, and behold we were, and are Gods eſſential deſcents; thus the all things deſcended from the all, that is, thus much the creation came forth from God: thus God ſaid let it be, and behold we came forth. Now conſider whether that forth, or in, in this ſtate ſtated, be proper; for to be in God, is the Paradice in pleaſure, but to be forth as is ſaid, tis a dubious word, and muſt be exactly looked into; thus though we are forth from the fountain, we are in him eſſentially: Now the water in the fountain is in peace, but diſtil-

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ling from the fountain is trouble to the ſame that was one with the Fountain in the head, or Center, by the variety of aſcents and deſcents, that it doth encounter with, in its courſe: Now beloved in him was peace to us, nay is peace, and ſhall be peace in Glory; not that we can be greater then we were in the fountain, which is God, but our reſtoration is to be taken into what we were, for God is no greater but ever the ſame. Now we come to the point of all points, pointing into the Center, that Center is God: Now minde I beſeech you brethren, here is the *aurora ſamoas in ſem deus ſepe panviſſe niſi nedarat:* Here is the morning peace to the fainting ſoul in this low world of darkneſs; Oh! he that made all things out of himſelf, and yet he the ſame, and not the leſs nor leſſened: This is our Jehovah, this Jehovah is the firſt Perſon in the Trinity, The unfolding into the creation, is the ſecond Perſon, which is Chriſt the Son, the Glory of the Father: Now know that the Son is the light of the Father; the demonſtratives into ſtreams makes varieties, yet from that one unione, the life of thoſe varieties is God illuſtrated in the ſecond Perſon, which is Chriſt, manifeſted in fleſh, and not fleſh: I am the life of the world, them is Chriſts own proper words as the ſecond Perſon in the Trinity operative: Now the third Perſon is the produced forth from the two Perſons, that is, not *vive voſa*, but *voſa vive*; not the living voyce, but the voyce living: Look well to this diſtinction; thus the Father and the Son are one, I and my Father am one, I work, and the Father worketh: Now there is a living, living voyce, and a voyce living: Thus he ſaid let there be light, and behold the ſun, the life of all things; this is the living voyce, that created all things: Now the voyce living, is the Holy Ghoſt, the third Perſon in the Trinity, which proceeded from the Father and the Son; thus the opening of the Father is the Son, the conjunct of both is the produced creation: Let us make man in our own image, that is, the Holy Ghoſt, (as you name it) but there is more inherent in that ſtate, for the Holy ghoſt in man, is the image of God, the Holy ghoſt in its Center is equal with the Father; for they three are but one in the God-head: Now to come to the original of the being of things, Thus God, the Son, the Holy ghoſt all one entire, *O ſela ſapuit pecatam nedet ad me mekaviſſe ſelem ſam addi pedet arki allah hoſonneret peko oli ben:* O the heavenly divine being, that reaches us into it, to declare it to us, us to it, in its origine, in its womb, in its influe, in its ſulneſs *kevah auſait adki olat obediah allah hon:* The evangelical operation in it ſelf finding us eyes to ſee, us it, it us, both one and in one, *O obniſſe ſelat mem:* O the ſeeing eye that ſees it ſelf all, we nothing that is all. Look well into this ſtate: Here ſome glimpſes you may ſee a beginning opening to the Myſtery: For the Devil or Satan that deceiver. To know the Devil, you muſt firſt know man, for man is the beginning, the middle, and end of the Devils work. Now what was

man

man; I answer, in his first principle he was God; how did he fall, by coming forth, he no sooner was, but he was not, and yet he was, by, but not in? Minde and consider this state; thus God could not make any thing greater, or glorioussier then himself, he being the fountain: Now man being come forth into the creation, there was the first fall: 'Tis said that *Lucifer* was cast down from heaven, and *Michael* and his Angels fought with the Devil and his Angels, here lies the *sem sapuit*, the knowledge in the thing: *Abuisse sinarder o'o o'mon: pero*, these words will not be brought into English, but lose half their strength in their importance in their original exemplification, but thus much the Angel fell, that with him many were wounded, the expression is dark, so was light when it took darkness; thus that *Lucifer*, or Satan, or Devil, is the spirit in man, that is not the spirit of God, but by God this Devil is suffered. Now how this *Lucifer* was an Angel of light, he was in the fountain in light in God, from whom all things in their origine had their being, 'tis undeniable: Now know that man no sooner but a Devil, there cannot be one word betwixt man and Devil, for they are one, thus the man Devil, the Devil man: Now this Angel of light here intendant is the essence of God in man, which fell or descended into earth, to imbody it self in it, being imbodyed it could not be light as it was in the fountain, for descents must be from ascents, in this state here intended: *Se absat* L he is the glory, glorifiing all things: Now that light descended, took earth and that earth became light in it self, deriving light from that true light, and yet it self a false light: Thus the Sun is the true light, the Moon is a false light, her self as she stands in competition with the Sun, for she receives from the Sun and shews to us as it were her own light, and that is a false deceit; for when we say the light of the Moon (of) is proper in that state, because tis an asseveration, for the light from the Moon is in the Sun, and through the Moon, and not in the Moon, for nothing can properly be said to be in, but that that is substantially the same: Now if our eyes were fully opened, then we might see the full state, for the whole mystery lyes in the Sun, and Moon, of which the creation ciphereth out, and are in their center herogliphicks temporal of the trines celestial: But to this Lucifer, this Devil, 'tis man and not man, 'tis the false conception in the heart in man, that is the spirit of man, that is the Devil; as Christ said yea are of your father the Devil, the Devil and Satan is a deceiver, and a dweller in the heart in man, that is the spirit of man; But for the hell that is as the Papists say, and we ignorants say 'tis a lake of fire: Now I desire to know in what world it doth center, if in the Aire, the winde would coole it, and then is light, and not utter darkness; If in the earth, there the cumbustible stuff cannot contain it, for fire must ascend upward: O that times could bear with truth in the highest and deepest things, but they cannot I see by

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the hintings of the ſpirit in me, and the knowledge it doth reveal unto me: *Hos ſe ſapnit adma mali meded mekam ad ſe ſcpit u dar oli deve dirat alvah:* The heigth and extent in things is to be declared, and the people are fitting to receive the ſame, but weakneſs impeads them; *O alva holi ſeon oſo:* O thou higheſt help, thy loweſt to obtain the thing which is thy ſelf.

February 16.
1650.

Epiſt. IV.

THe Query inſiſted on at our laſt meeting, was held that the ſpiritual man is not God: The which Negation I deny; Thus to be ſhort: God is the Spirit, and not man; and to be ſpiritual is perfect God; we are an union with him in one: The ſame ſpirit is in us the glory of God, nay our glory; thus God hath made man his outwork, demonſtrating the inward life; for the life of the Creature is from within, and within is the Spirit; and that inmoſt Spirit is God in his Creature, that is Gods Spirit in Man: Now God could not dye, I anſwer No, but man muſt dye; therefore was he made, not that by his dying God could be anything more, or any thing leſs, for he is the ſame, though we go and come, 'tis his life operating in the Creation; I ſay nothing dyes, but changes, *from glory to glory*, and ſo returneth to the perfection, from which perfection it came forth: Now perfection in the beginning, weakneſs in the way, perfection the end: Now in this lyes the whole concernative in the thing: Now if ye were all able to bear, what is but truth, in the point concerning Jeſus Chriſt at Jeruſalem, what he ſuffered, what it was that he ſuffered, and what he did effect by his ſufferings; The myſtery is hid to this day in that text, and all the texts coherent to that intendant, and minde the Tranſlation is rendred: to truth it is abominable, and a monſter, and an abortive birth, becauſe the being is not centered in the truth.

That Man is wholly Paſſive, the ſtate was denyed, But man is wholly paſſive in the new Creation is proved manifeſtly. Thus Man is nothing but the caſe, or garment, in which God doth act his own will, and mans acts are a declarative of what God hath done in him: Now to

prove

prove God to be all in man, man nothing, 'tis easie to be done; but to prove man to be God is hard: because the teached principle hath took so great an impression in us, that are a teached, yet an unknowledged people; for man cannot teach God, but God doth teach man; knowledge and teaching, these two be one in God, and two distincts in man, for 'tis God, and the called devil, 'tis Sathan, 'tis that deceiver, for 'tis the name, and not the thing, but knowledge is both the name and the thing, and that thing knowledge in its full is Jehovah, who is knowledges; that we account knowledge, 'tis weakness, and in him is the all of knowledge, *a sapit arri*, True light is the true discoverer, which is not man but God.

Hogoom also sona in sam ackki pele leat al: The heighth discoverer is Jehovah discovered, discovering himself; for *Paul* saith that we know not but by his Spirit, for our Spirit is enmity against God; now the Spirit of God is himself, for the Spirit of God, moved, and behold the Creation. Now to prove man God, 'tis thus: Man is a flower flourishing from that root that is life in it self, and that life is God, the life of all things; now then you answered, that If God be all, and man nothing, then 'tis God, teaching God. No: I say not neither, 'tis the eternal spirit teaching its weak image in man.

Assaniel vertet al orome mem tuli eldrate naxi phele sem in asata alma hesaet addad ollo sola mem: 'Tis the God instructing his image in the Creation in man, and not man; This is the life of God within our spirits which spirits being inlightned by the eternal power, 'tis the resurrection to life visible, and an union made with the invisible spirit, it doth receive, and doth convey the thing into the heart: Now that is the Spirit of God, which in its proper essence is God, for know all things make not God, though that God be all things, for the things made, are but part let down from the maker, as much as to say a demonstrative of God himself, and them in him, why then man in God, I grant it in part: Can that that made all, and by that God all consists, and exists, and are influed, and by the same they are impeaded; can that properly be said to have part in any thing: no 'tis all, the thing is all, that all is God; and that is part of that Gods Creation, so man is part of Gods Creation, and God is mans all. *Si Ego soon allah avaret eckko ol odo in sem attar albah absoalo mon dia tele athrat raxi sebat arri alle neck olo son:* Thus if I be all, how can any thing be part; there can no state be stated to hold competency with the eternal being; But thus man cannot properly be said to be any thing, because that in a moment the glory of it is withdrawn, that is the life; which life is Gods essence in the called thing: but to understand thing in its origine. There is in reality but one thing, and that one thing is God, which is the thing; and we and the whole Creation is but cifrates of that one thing, thing and no more: yet again in the terrestial orb, counting the numbers, I finde man to be the chief thing amongst the things named by the

thing: I say God named the created things, and not *Addam*, for *Addam* came forth from God, and God demonstrating his light and knowledge in himself named the created, for take your name spelled in *Genesis*, God made man perfect, then that perfect man was perfect God; for no perfection but in Jehovah, but I know beyond that is translated in that state; the Spirit of roots is the rooted root: Now to come to the thing that we call man, 'tis in two parts, but divers, for the soul is in the body and not the body, for 'tis divine; the other part as the body you call, is humane, subject to weaknesses, which the life, that is the soul, or Spirits spirit; 'tis all one intendant in this state, the Spirit of man is his wisdom, and that is properly called man, which wisdom is but imagery, and notion, and vanity, and a lye; this is mans wisdom in himself as he is descentive from his first descent, being united, for obedience is a tye that tyes man to God, which tye is Love: But to draw the states close to the view of all in a short compendious method, expressing the full significants controverted, thus the state is stated; Man is not God, 'tis not true, for man is God, that is true; all lies in these words, thus; God is man, that's true, for man is not, God is true, to be true man is perfect God, for true God became perfect man, and perfect man is true God; for perfection is restoration into whence we came forth.

The spirit of man is nothing as I said before, but imagery; and nothing is not God, for God is all things, and no name, all things so called, is but names and not thing; therefore not God.

Here is Logick you may account it, but 'tis the heigth divinity; so to be short, God speaks to his own Spirit in us, teaches us, that is, his spirit brings our nothing to a conformity, for I count mans outside, and outward actings shadowy and nothing.

But now to come to the divine evangelical demonstration: 'Tis love perfect, what is that? 'Tis God himself, creating us to act that love upon, and into *viva voce*, in the *Ecle* living voice: *Ecle* is perfection, and 'tis an Indian word radical, and 'tis proper in that tongue derived from מה *Ecleo* is the proper compound word: *Nox saggi erocloi dele mem tabithai nelle meat arki ally.*

The eternal perfection is clothed with all things, and is in all things and comprehends all things, and yet not seen, for the life of all things cannot be seen, felt, heard nor understood: This is God.

Now to come to *Isa.*8.10. which points to this very day, as the Spirit doth dictate forth to me: Let the rest inlightend judge, the text read from the original root in the Caldean tongue: *Ousono oon a sabat olemus mem derata abbat alu beneal sabat allu phene solamoas inter apti sagat mem:* Take not counsel, for I will destroy the thing that I have made, and thereby take adventage to bring my chosen again; that is the true intent of the Spirit in them words, but it would bring in the next

verse

verſe, and part of the twelfth verſe, but in this text is the whole diſcovery of what I affirm, and for what end God hath raiſed me up, to declare to the world the hidden depth that lies involv'd in the inſide ſpirit of this outſide letter; but beloved, I am but one, and the whole world againſt me, the groundſel or foundation of mans building, ſince Chriſt his time, I muſt unty their tyed ceremony, and deſtroy their foundation, and ſo a diſcovery of the everlaſting goſpel ſhall be preached, and received; *Hoſaisk alba abinon abſi ſola minderata alvah holoon ſabdi deat al tagoas ſabin dele mem.*

The perfecteſt perfection is the ſtrength of the Law, the perfecteſt perfection is the ſtrength of the Goſpel; the ſtrength of the Law is God, the ſtrength of the Goſpel is God; neither Law nor the Goſpel, for they are but names lettered out, typifying that God who is the ſubſtance of that ſhadowy pointing out, *Paul* ſaith, The ſtrength of the Law is ſin, now what is ſin in *Pauls* true intent and extent? 'tis the Creatures weakneſs, and the weakneſs cannot be avoided by reaſon of the humane clothing; the Law is weakneſs, for 'tis but the name of a thing, and not the thing; ſo the Law, and the Creation are both but Gods weakneſs, thus the Law is but name of the thing, the Creation is but name of the thing, now here they are both one.

Now it remains to ſhew how theſe two names of one thing can deſtroy one the other. The Law ſaith Do this, the humanity cannot do this the Law commands; now for not doing this, 'tis death; to what? to the name of that that is in another, ſo the Law is nothing in effect, becauſe in another; that is God: therefore the Law is death, becauſe it is name, and not thing; in doing the Law is death, becauſe it is but name and voyce of a thing; and not the thing: but the death by the Law is life in God, the doing the Law is the life in it ſelf in outward actings and not in God, *ogoas in ſem albat arri neelet me erko al ſabbat ar ſiat al*; The Law is death to life, the life is death to the Law; they both dead in themſelves, that they may be, nay they are alive both in God; for God taking up his lettings down, that is man, and the Law; for Law and man is one in him; nay, in their eſſencied eſſence, for they came from God, and are taken into God through Chriſt, then there is neither man, nor Law; they are both made one by the Goſpel, which is peace, love, Chriſt, God, Jah, Jehovah; Now where is your riddle of Law to be ridled out? 'tis for want of knowledge, that the bondage of the Law lies ſo hard on and upon the Creation, for the Law to light is ignorance, and man to knowledge is ignorance, ſo both one; the Goſpel is light, and that cauſes ignorance to paſs away; but 'tis not the name Goſpel, but 'tis the Goſpel named thing that works this effect.

O egallo moon ſabi alle neck ſedut arri pele mem arbat al alſane mem. The divine truth is the true diſcoverer in the depth of Myſtery, for our eyes reaches not the living center: Now know Brethren, that God that

hath let down to us his glorious invitations, ciphered out by alluring words, minde it is but Jehovah converſing with his Son in the humane nature, or with his Angel in fleſh, for we are the vegetables of the Deity tied to himſelf by the Angel in us, for our Angel converſes with him: Now an Angel is the true diſcover of us to God, God to us, and the unione Maker with God, the Cavenanter with God, the Covenanter with man, the both, the one, the all, that is, God converſing with himſelf in the humanity by his ſpirit in us, we in it; Minde that ſtate.

February 24, 1650.

Epiſtle V.

Beloved Brethren,

THe word of the Lord came unto me upon the ſeventeenth day being Munday at four a clock in the morning, and did command me to write: *Addam* I keep your ſtate, though my intention is another name, and thing; but for your diſpute and conteſt, here is ſatisfaction, that God hath been pleaſed to diſcover unto me. I beſeech you minde, for this Myſtery is not yet revealed to the ſons of men. The Apoſtles themſelves were ignorant in this Myſtery, that you are ye think ſo perfect in: You ſhall ſee they knew it not, elſe they would have declared it, in ſome one place or other. Now you are ſo confident that every one knows it, but the wiſdom of God is onely the confounding of man, and ſo to bring him unto himſelf: Now minde, *Addam* you ſay was man, ſo ſay I, with the woman, for know that a man is not a man without the woman; for they two are but one fleſh nay one ſpirit, if they be once brought to be man: Now man being deſcended from his firſt principle which was God, know that the deſcent muſt be ſub under the aſcent, and man is Gods deſcent: Now the very being created, was a fall, you cannot deny, for created muſt be the workmanſhip of the Creator, this cannot be denied: Now man was made, you hold man to be one man as we account, I ſay multitudes of men, and women; for underſtand the diſcarings of the ſpirit, for a million is to him but one; all that was, and is, and is to come, was but one man: I let the Query lye in your own name *Addam*. Now his deſcent forth was a fall, but we muſt underſtand that ſtate was hop-

P 2

+ procedure or to proceede from, is a better expreſsion than to be created — or deſcent with Do-

py, becauſe innocent (minde I intreat) Now to be innocent is the ſtate that God ſtated man in; Now knowledge is the fall, and I prove knowledge to be the reſtoration, thus weakneſs is mans accounted knowledge, but that that man accounts to be is not, for tis nothing, and nothing cannot be knowledge, for God is all knowledge, and man as we account man no knowledge, for man is a vain thing, and a vain thing cannot be knowledge, but God is knowledge, and all things are in him: Now this point will open way to diſpute, but I would bar it out, you will ſay, if all things are in him, why then ſin is in God: I beſeech you minde, ſin is nothing, therefore not in him: thus, tis the invention in man, that is not in God, for as man is a deſent from God, ſo there may be properly ſaid to be deſents from man; Now to be deſents in man, it turns him from being God like, in his eſſential being, for God made him one, and he not content in being one he became multiplicity, but it was in imagination, and that overthrew him and us; for the wiſdom of man is creating allways falſe creatives, which is like God but 'tis not God, and yet ſits in the ſeat of God, this is mans ſpirit, lift up by himſelf out of its center: Now *Addam* in this firſt deſent was happy, becauſe innocent; Now how became he unhappy? in not being innocent, what was the cauſe he loſt that ſtate innocency? it was ſeeming knowledge, that was a falſe conception in the heart; what was the garden? it was God his command to be obeyed in love: Look well brethren, for *Addam* was no more then you are, if yea Be, minde that B, in that lies the myſtery; The garden was not a place fenced in, but it was a command, that man ought to have obeyed, then it gave fruit that was life, but diſobedience threw men out from the command, then man became a wanderer: Minde in your ſelves, how doth love tye you to obedience? how doth hate untye that that love hath tyed, judge ye. Now to finde this ſerpent, that deceived *Eve*, 'tis the Devil, turned into an Angel of light, it was no created thing that tieed *Eve*, neither was Eve tied, but the man and woman are accounted one in that ſtate, for the woman is the glory of the man; why *Paul* ſaid ſo, and he and I know ſo; thus God made man and woman, nor as that ſtory ſaith, of a rib of the man, I deny that: Now you will ſay I deny the Scripture, I ſay no; Firſt prove you that to be the Scripture, and then you are able to erect your ſentence: but let me tell you both in the Old and New Teſtamtnt, I ſee too much of the ſerpentine knowledge, involved in with the divine Truth; for where light in the intendant ſpirit was repealed, man by his wiſdom would connex, and ſo on to make his nothing ſomthing, and indeed by ſo doing, hath indeavored to make that that was not, to be: Now what is the woman intended in that ſtate, 'tis the creation of God, what is the man, 'tis Chriſt, that is the true intendant as the Lord lives, and fancy what you will, till you come to this center, you are loſt. Thus the creation of God is the

declara-

declaration of himself, in earthly voyces and semblances, or hieroglyphicies temporal of the Deity celestial: Christ is the glory of God, the wisdom of God, the strength of God: Now God let down the creation by, and through, and in Christ, that is the strength of God conveyed through Christ into the creation, and by the same strength, that is Christ, will God restore his faln creation, and the creation restored is Christs Bride, and his glory, so the creation restored is the glory of the man, which is Christ, the Son of the living God: This is the true intent of the intention in that hieroglyphicie, in *Addam* and *Hevah*. But to come to the tractat declarative, declared, which is *Addam* and *Eve*: *Addi sele localis in sem abbiuisse selemus abdi selat ori asabat arri*: The *Addam* is *Eve*, and the *Eve Addam*, both one in flesh and spirit, in me their spirit and life: *Ory sabie selat arri nedat merki allat maby solemus abde s gat alty penat ori apaet nedet me*: The beginning was the fall, the end the restoration, the depth heighth, the heighth depth, God all, and in all things, for the essential being in things, is God declared in voyces, and semblances, and the creation created is Gods hieroglyphicie: So now *Addam* and *Hevah* ה that is her proper name, and her derevacie is from ח *Heth*, that is from God, *Heth* is Gods strength, *Hevah* is the created by God: Look into the state of them two Characters ח ה in their hieroglyphicie, now look into their pronounciations, *Heth*, *Hevah*; *Heth* is one pronounciation, *Hevah* is two: Now if you could but understand them two Characters, they are the creation in God, for know God cannot be God, but by declared creatings, nor the creation in God, but by him in it, here is the mystery of mysteries, you cannot spake God but in the creation, and that creation is himself in himself, for he is the life and continuance, in his created by him in him, and to him: Minde and do not study disputes, for here is matter of minding, not of disputing; I beseech ye, that if any be disputive for Masteries, state your state, and I will answer in writing, or I will give the state in writing, and if you can answer, I shall submit to judgement.

Now the being made in innocency, how came they to be tempted? it was from within, for though the allurements are, as we think from without, 'tis within: Now as 'tis read God made the Serpent, 'tis utterly false, for then he laid the snare, and who could escape, being he created all, and he put enmity betwixt the seed of the woman and the Serpent; Now what was this Serpent? his hieroglyphick was the beast, that was indued with wisdom, above any thing in the material creation, next under man, and he tempted the woman; and *Moses* said, that man that lieth with any beast shall be put to death, here is an outward disobeying, produced from the false conception in the heart, for she tasted the forbidden fruit of knowledge, but the delusion was from within, in not obeying, and *Addam* he was tempted by her to act things

not

not convenient: So the creation became vain in their uninnocent actings: Still the Devil is within, that is the deceiving heart in man, is always hatching his own deformity: The Angels that fell, were the Light of God in our innocent ſtate, eclipſed by our fall; for an Angel is Light, light an Angel, this Angel in us is faln from to be reſtored to the center, they fell from, that is, into God by Jeſus Chriſt, who is the Angel of the everlaſting Covenant, he is *Chogous ſola ſol*, he is the high alone riſing Sun: *Hezeche el parat attah eſeheyne ſabat allah occare*, he is the beams illuſtrating Gods excellency in his full creations: *Sabbah al*, holy, or high holy, this is the Angel of the Covenant: Now an Angel is God, and the Sons of God are his Angels, that is, the Light of God in man, is Gods Angel in man: An Angel is refined man, or man unbodied or unvailed, for vailing is a fall, becauſe tis not capable of the glory it dwelt in before imbodyed, or invailed and our Angels behold his face in glory, this is an alluſive ſpeech to *Peter*, our Angel or his Angel: 'Tis thus, an Angel in Commiſſion, then he can do what God doth pleaſe, as to deſtroy multitudes, but in his operative courſe, he is the convertor, and converſor with his fellow-Angels in us men and women: We are come unto the innumerable company of Angels, in *rem ſopience* in the wiſdom in the thing: *O ovallo in ſamoas in ſepe pauviſſe ſem allat ori deni potarum ablah ſolamus in ſo ſoollah abbi ſelorum agoaus a pater orbis ſelat appi ſele oramus in ormoous in ſe ſola*: The vigor in the thing, is the life of the thing, and the thing is in it ſelf one thing, and that one thing all things, and all Times, and Titles, and Triumphes, and Trophies, and Conqueſts, Advantage, and Death, and Life, and Mortality, and Immortality and all things, and the thing nothing: This is the thing in things, and it ſelf nothing, and out of that nothing all things came forth, this is ה *Heth* God, Jeſus, or Chriſt, that cannot fall or leſſen, he is always the ſame; this is the true derivacy from the tongues into Engliſh.

Epiſtle VI.

Beloved,

THe Divine and Evangelical being is in God, from which fountain we iſſued forth, by the ſtrength of God in the declarative of his Son; for the Son is the Father, and the holy Ghoſt is the product, and he is the Father in the firſt Center, but he is

operating

operating in the creation, nay the life of the Creation, for he is perfect truth, and perfect truth is perfect God (minde the ſtate) There is a perfect truth in every created Creature, which is the eſſential being of God in the ſame; for that that is not cannot be properly nor unproperly be ſaid to be any thing, for know, that truth muſt be truth and admit no negotiation, but muſt be it ſelf, and that ſelf taken into it ſelf, is perfect God; Now man he is the Lye as we account him man; for we account and name weakneſs capable of ſorrow man; That is the Lye, for 'tis accounted for the thing, and is not the thing, as man accounts it: Now to be man is truth, and drawn up to his center, is perfect God, in his firſt perfection, minde, perfect man is perfect Chriſt, Chriſt is God; Now know that man is nothing, till he be in Chriſt, now when is that, when we are centred in him who is our man, and we are but names till then, but he it is that made us names, that is, weakneſs, and he it is that makes us things, one thing in himſelf, and one in God, through the everlaſting Covenant: what is that? tis the mercy of God himſelf, that is Chriſt, minde that indraft, for to ſpeak the Deity proper, tis unione, that is Jehovah: Declaratives are the perſons, as you call them, which is but the heighth of motion of Jehovah: Now know that God and Chriſt is all one, ever was and to come the the ſame: Now Chriſt promiſed was God himſelf, that would take the life of the world into a more near living life into himſelf, by illuſtrating himſelf in the beams of words, they being let down to allure his people, which inſide ſpirit of them outſide ſpellings, or words is, Jeſus the Son of God; for the life of Jeſus is the declarative of God in the life of our life, for there is a natural life and a ſpiritual life: Now you are alive in Chriſt, when your ſelf is dead unto your ſelf, and his power raigns and rules in you, and ye are ruled by it wholy, then ye live, before ye are dead though living, for if we live tis being one, in the unione: Minde well, and you may diſcern the baſis on which the Scripture the truth of it is founded; for I deny all to be inſerted in the book called Scripture, to be true; for in the main point of the new Teſtament, is ſtated the Life for the truth, that is, the outſide man, for the anointing of inſide ſpirit, as I ſhall open: Now brethren by creation, that you cannot deny, brethren by reſtoration, to you, to all, to one and every one, is this my Meathod laid down, not to perſwade any or all, but to the quick-headed and unknowledge-hearted: I know what I ſpeak, and again to the heart-knowledged, whoſe receptacle or knowledge reſides there, that in that ſtrength, hath brought not onely the head to go out from the heart, but hath brought the actions to be witneſſes, what is done by the Spirit of God in the heart. Now theſe two ſtates will hold all people, for there is but light and darkneſs in the Creation; Now minde and all ſtand upon your own Center, whilſt I open this vailed, vailed, and vailed Vail, that is, the Divinity, buried with the

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Heads, and Hands, and Tongues, and Pens of Humanity: Christ was promised that he should come, and restore fallen man; what was that? It was restoring the buried Divinity up in the humanity, that is, Christ in us the hope of Glory, for without Christ no hope, nay, no glory, he is our glory, and he is the gathering us into himself; then gathered we are in strength, and strength is man, man is Christ, and Christ is God: So then there the beginning hath taken its end into it self; so an unione in one, that one is God. Now know that Christ is God, God is Christ, both one, the product are we. Now minde, *Selat ori alter arbe opat mem siddei sem arbat al ogo toon addi nex homo:* The eternal purpose was reconciliation in himself by man, not man, both God and man, and neither God nor man. Here lyes the unridled mystery, that lyes hid from the world, I beseech you minde, for 'tis not my voyce that is here uttered, 'tis the eternal spirit dictating forth unto you its own instruction, to cause your vailed ignorance to taste death, by the living life offered unto you, in its transcendeant life: *Allu saba ar dele mem selos in re facit me* (minde:) I am the high living rest to the restless thing, that is man and the creation: *Selos abbi a salmoas in re facissere ad amalam orbeus sabat al:* The high denomination of God in man, is the resting in wisdom in himself, that is, God. This state is dark, but 'tis true, for the beginning and middle are brought to center in the end, that is, God: Now know that Christ created the world, he is the life of the world, the creation is Christs spouse; know that the humanity is but the case, for the divinity to act and operate in; Now how could he that was the life of all things, made all things, and by him all things did, do, and shall consist, and subsist, how could he dye? *vox populos in sem alba arri nedet erko on:* The peoples voyce in the thing, is not the true thing; for know that the proper humanity could not dye, for then the whole creation must dye at once, neither the life of the Creator could not be confined (in one) that was and is all; now let me speak truth, he died not, he suffered not, he sinned not, he saved not by any act that was done; for tis the Priests trade from the Popish descent: Christ hath been the great Priests market, they have bought and sold him, they got the name and knew not the thing. But to state the text, Its origine was Latine, these words, *ver non homo, sed in loca paucaveret:* A man not a man, but in place of offence: The Text in the *Chaldean* tongue, *Alla alarum in sam sagaus sab*, the meaning is the same with the Latine Text: The true Greek Text in his first origine, *Ous te anagramon in sem seala alar ophrone adriei sebat:* The Hebrew in the root, רהוינקש רהוינקש The Hebrew in word, *ack ack L addi nc*; that is, he is, and is not the God; the Hebrew Text will not admit no more bending to illustrate the state, for to hold the truth in the truth of word, it will not couch to your minde or will; for minde and will must yield to the word. I beseech you think on that last state stated, for tis the

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divine truth: Now to begin or enter into this *abyss* or deep sea, I intreat you minde, one Text saith, *The seed of the woman shall break the serpents head*: Minde that Text, I prove that false, and the Scripture is true: So I deny not the Scripture, but the Lye that is added to, or set for Scripture. Now I shall declare how you may know I know it to be the Scripture, and I tell you how you shall know it to be the Scripture; Thus, when the life of Jesus is your life, and your spirit taken into that Spirit that wrote the Scripture, who is, and none else, the true expositor of his own intendants: Minde them words, the intent of the spirit was in that false translated text אשה *Hevah*, for know that woman is *Hevah*, which is weakness, that is the woman, for the creation is the weak woman of God, and Christs spouse; The truth that lyes vailed in that Text, or Lye, I count it no better, neither is it: Now the truth that lyes vailed, the intendant in that Text is, the strength of the woman shall overcome weakness, which you account sin. Now who is the strength of the creation? is not Christ? for till you are in Christ, you are woman, that is weakness; in Christ you are man, that is, a strong conquerer through him who is the strength of the woman, the woman and man one in him, that is, Christ: The next is, *A Virgin shall conceive and bring forth her first born, and they shall call his name* Emanuel, I give you this, though the Text doth not hold in full; what is this? the intendant is Christ: Who is this Virgin? it was not *Mary*, and it was *Mary*, that you have confined Christ to be born of, Tis the spirits intent, the whole birth, born, and brought forth in the whole creation, was, is, and to come the same; this is *Mary*, that is, perfection, for where Christ is born, a pure Virgin doth conceive and bring forth, for he himself is Virgin, birth, and bringer forth of himself. Now you whose reaches are tied to the traduced, not understood letter, called Gospel, or word of God, you begin to swell: Let not swelling turn to rage, but desire knowledge of him who is the true Expositor of his own intendants. Now to come to your name Christ, confined to Jerusalem: I am a Jew of the Tribe of *Ruben*, begotten by the Gospel, by the life of Jesus Christ, Jah, Jehovah, I, Emanuel, a One, *Tele, Thron, Pell, Sanah, Eloah, Ad, Eval, Allu, Hafe, Apal, Venat, On, Sele, Tran*, All these names in their Tongues and Languages the same, and but one name, that is, God or Christ, both one, one both. I say the man Christ suffered as you say, so say I, you understand not, what do I: *Christ was born of the Virgin* Mary, *was put to death, suffered by the hands of wicked men, rose from the dead, descended into hell*, would you have any more? I acknowledge all this. Saith one Text, *He sitteth at the right hand of God, and maketh intercession for us*, That I deny, and charge it blasphemy; but before I prove the blasphemy, know them words is the sealed book, not opened yet; therefore minde I beseech you for Jesus sake (that is your own word and my spirit) mark that

state.

ſtate. To begin with the firſt, that I have declared, Chriſt was put to death, and ſuffered by ſinners, here lies the riddle: Firſt, Chriſt created all things, is the life of all things, he could not dye, for with him the whole creation, nay God himſelf, in that ſtate it muſt ſtand thus for the divinity of Chriſt: Secondly, the humanity of Chriſt could not dye, thus, if the humanity muſt dye, then the whole altogether, the whole creation, no part left nothing, nor no earth, for that is Chriſts humanity, as well as we. Now know you hold that Chriſt muſt be perfect God, ſo ſay I, then know that two perfections at once cannot be, that is to ſay, two Gods, for names make not things, but things make names, there muſt be a living thing before a name; there is another Myſtery, one of the greateſt in the Scripture. Know my learning is not of man, nor by man, but I am taught of the living God, who is the true Expoſiter of his own intendants. *He deſended in hell*; where was that coyned? at *Rome*, from the Papal diabolical doctrine, the Panther that is a deſtroyer inveagling is quick catched, and the carrying the Ty, or catched into that fatal place. The ſpirits denomination was, the *Panther*, or the inveagling the Tye into that fatal place, the ſtare was let down to me in them words at firſt, I cannot reach it, my manhood yet, for know he that created all things, was all things, and is all things; how can he be ſaid to go into any local place? for the intendant Jeſus muſt deſcend into one place, but Jeſus muſt deſcend into Hell, what is that? that deſcent is into us, who are Hell or Devils, for ye are of your father the Devil, what is the Devil? he is not love: then you know what is the contrary in man, Chriſts deſcent into Hell was to redeem us, tis true in the intendant, for know they and we are but one ſpirit, he deſcendeth now into us, as he did then into them; for his deſcending into our Hell, is his own reſurrection in us, in him, by one the very ſame ſpirit, if the ſpirit of Jeſus be in ye, ye are riſen from death to life; ſo ſaith the true Scripture. But now to that Text that ſaith, *He ſitteth at the right hand of God, and maketh interceſſion for us*, I charge it to be abſolute blaſphemy: Thus God is one in the unione his Deity, glorifie me with the glory that I had with thee, before the world was: There was but one God, is but one God, one glory in himſelf, that is to ſay himſelf in himſelf. Can one God intercede to another? no, Neither hath God hands, neither any ſeat, neither any place, for he is all and nothing, this is God: Now for you to ſpeak God truly, you cannot; for thus the all of the creation, the beauty, ſtrength, wiſdom, excellency, and knowledge cannot ſpell his name: All named together is his name, that ſpell Jehovah יהוה. Thus Chriſt died not, he ſuffered not, he ſinned not, he ſaved not, by any act that was done, for the life of all things could not ſuffer, which was his divine eſſence, the humanity could not dye, then the whole creation, and God himſelf, for if the life of the ſubſiſtance be taken away, the ſubſiſtance is

dead, for the humanity is all things, the divinity the life of all things, and they cannot be ſeparated; Chriſt is the life of God, and if the creature can deſtroy the Creator which is the life of it ſelf, judge ye, it may cauſe its own likeneſs to ſuffer, that is, a part of the humanity of Chriſt; ſo Chriſts body being part of the humanity of God, it ſuffered as man, and no more, for he was the tranſcendant pipe, in which the Deity paſſed through, to illuſtrate the will of his own commandings; he was the firſt birth of the brethren, the anointed above his fellows, that was ſpiritual, that could not ſuffer undeniably; For know if God could ſuffer, then he is no God, but man, he ſaved not by any act that was done, for minde, the acts of humanity cannot ſatisfie divinity: or thus, the obedience of man, cannot ſatisfie God, for then you would make God weakneſs, as you are weakneſs, ſo by conſequence, you are as great a God as the eternal being, which I deny, and you will not affirm for the ſpirit of Jeſus (look to your own ſtate) Jeſus is a Saviour, a Saviour cannot ſuffer, for then no Saviour; minde and the Lord give you underſtanding. For if he could be angry, no God, for anger is weakneſs, that is, in us, not in God, if he ſhould but think at ſuch a time he would ſatisfie himſelf for the ſins of the people, then that thought makes him no God, but do you know that you were, when you were not that that now you are, and ſhall be? God is unchangable, for know that which we account to be, is not, and that we account not to be, that is, for though we be dark in our ſelves, we are light in him, and when we are light in our ſelves, then is our greateſt darkneſs; thus God doth ſtain the glory of man, you muſt be captivated by his love, that is, your reſtoring to life, for in this main ſcope of ſcripture (for want of knowledge) is the Nations loſs, that God may have mercy, for they have ſtated the humane body, God, to ſuffer to the divine Deity, God, when it is but one very thing, for the divinity and humanity make up perfection, and that is God in unione, and we have made them by accounting two Gods, hanging one in another: The word is proper according to your own riddle. *Ox te ſabdi el dele mem*, The God is alone all in all things; minde that ſtate well: So minde theſe two ſtates: *Selos in rem a ſaba r*: the heavenly thing cannot ſuffer: *Humanitas in rem ſaddi ne*: The humanity could not ſatisfie for the thing: *O a palaram in ſam madaous in ſelous in aberemus ſoas alah al*: The high living light could not ſuffer to it ſelf. So that riddle of bondage to the creation is unridled, if underſtood and believed, that is, my Gods work, and not mine, for my work is *alah al*, to unſeal the hidden myſtery in the Scriptures, added by mans invention, and falſe conſtruction, and when this is done, Behold and ſee, for I *Theaurau John* did behold and have ſeen the precious pearl, the ſouls delight, O the Apples of life that my ſoul thirſts after! oh the paradaical fruit, *O ſe[illegible]h halalujah al*, oh the divine being is the inravishment of the ſoul, o[illegible] the evange-

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lical injoyment in the paradaical eſſence! *O amorum in ſobas ſe*, O the the lovely divine being is in it ſelf! O the pictures of gold, in apples of ſilver! O the perfume in Paradice is the injoyment of himſelf! O beloved, our lovelineſs is there! But my brother *John* ſaw the new *Jeruſalem* deſcend, what is that, it is to attract our ſouls to its lovely center, this is the time that the new *Jeruſalem* ſhould be letten down, which is the light and knowledge in the everlaſting Goſpel, they ſhall all know me, how? they ſhall all be taught of God, that teaching is knowledge, that knowledge is God; the new Heaven, the new Earth, wherein dwelleth righteouſneſs; for where knowledge lays the foundation, Jeſus Chriſt erects his Throne: *O a ſaba ormoas ſabdi al.* O reſt to wiſdom, wiſdom reſt.

Epiſtle VII.

Beloved,

WE diſagree in names, and not in things; For thus we account the natural man, when the Scripture calls the ſpiritual man, that is to ſay, man riſen out of the corruptible eſtate, for now man is man in tearm or name, accounted by man; that is, in the account of his own figures, for we are figures one of another; and a one figure of the Deity by Creation: this is the outward figure man, but the in-being figure, is the life of this outward figure; and the living of that is God in us: which is in Scriptures called man, or the image of God, or the Trinity in man, figurative, which figure, nay which life is God, Jeſus our Saviour: For to give a narration of that whole conteſted for, not underſtood, for underſtanding cauſes conteſts and diſputes to ceaſe, that's concerning man fallen from light to darkneſs, and man reſtored from darkneſs to light: what do you underſtand by the ſealed book? there lies ſomething to be declared, that is the everlaſting Goſpel to be preached; this the word holds forth: Now what is this, but a greater diſcovery to us, of the light of God in us; men and women, that thereby we may diſcern and know the myſtery of the ſealed book, which is the Scripture or word of God, as you call it, to unvail the vailed truth that lies hid and buryed by mans invention, and that lye took off; and then that truth in its firſt purity intire, inſerted with illuſtration of it, and the connexion of that truth, that God is a bring-

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ing forth in man; for ye shall all be taught of me saith the Lord.

Now here is stated the high mystery of all that hath been so contested for in the world, since man was, 'tis short, but minde I beseech you, for the mystery is all in the thing, and the Spirit must guide you to the true light of the discovery, discovered, *Nos se exce in meam gloria adoramus*: We in him did behold his glory, and did worship; this was before we came forth into bestial bodies, to which text holds this declarative, it is imbodied in them words; when the Angels praised me and sang together *Jobs* words: This was before a visible Creation.

Now those angels fell, the word will hold with the original thus, they fell because they descended into Vegitables, and left their first habitation: Here is the mystery, how did they lose their first state? They disobeyed the command, what was that? Love: for the duty of heavenly injoyment is love in perfection. Now they detracted from that; how could Angels detract? as it was a Creature, yet purely the life of them essenced in the Creator, for though the life of them was essenced in God by acts Evangelical, yet detracting; for know there is a motion in every state or thing, but that one of which, all the Creation are but semblances: He stands, and all the Creations move, and their motion is their homage due to God by Creation, yet the life of all them are essenced in God: Now the detraction caused a diminution of that glory they possessed in that state. And do you, and all the people and Nations know, that that way is, and them Angels became men, and that was *Addam* in the Garden, though essenced in God still.

Now my *Hamah* holds more full, and an unione state, Now the Angels fallen created them bodies to act in, as fleshly bodies to act in, proved from this text: The Sons of God came in to the daughters of men, and saw them beautiful: Now how was that? it was thus: the motion in them did assume unto themselves a comlineſs, that was but weakneſs, that text makes this forth, for they sowed fig-leaves to cover their nakedneſs with, that is the truth: and God himself is witneſs: Now you will say man made himself: I intreat you minde, if I am essenced in another, there is acts of my own from that essency, as I am a descent, descended from that essential essence, which is God himself: still know mans detraction is in himself, absolutely free: onely the life of the being is essenced in God: Well, now when these Angels were imbodied in flesh, a command came from that essence, that is to say from the Lord Creator, to his first, second, and third descent: Look know here is work, none but the livened, or living by, and in the new living life of God can reach this high mysterious truth, which stile is the Trinity in the humanity. Now this Law was weak, in an equal ballance, ballancing the Creature, and it self, just, just, just, to destroy one another, to save both. Now this was the called Christ or God, which by illustrating in light, into the invisible principle, to cause a resurrection of himself, or

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as you say, his image in us, to a living life in himself; This is *Mary*, this is Jesus, and no other: for know there remains the true figure of the Trinity in man, that cannot be defaced quite; that is the eye in man to God, as soveraign: and that eye in man, looks for mercy, from that soveraign, which is thus much, the eye acknowledges digression, inlivened is remission, that is Christs resurrection in us, this is Christ and no other, which is Gods mercy taking us into himself; and then an unione is made: for beloved, be not so stupid in this point, to think that God could die, or suffer, for know, you all know the soul is chief, and that ye say never dyes, but is in joy, or sorrow. Now you state this name Jesus to be a Saviour, what a madness if duly considered, it is, To think that a Saviour could die! then your Saviour is less then your own soul, so then by this rule your soul is a greater Saviour, then he that should save you.

Thus brethren, the same thing, according to your belief, being mans lye, I beleeved it, stood for it, but when the Lord came upon me in power, and called me to the Ministry of his truth, he smote me dumb, blinde, and dead; and my sufferings were unexpressible: then I saw the sufferings of the body of that man Jesus, my brother.

Now let me tell you, many men suffer more then he did. I beseech you minde, I speak truth; let not received opinion delude you, but desire God to enlighten you, that you may set your spirit upon the truth of the thing, and not be deceived by the name; which holds nothing, but the thing is the life of God, the mercy of God taking you into it, this is Jesus our Saviour, the son of the eternal God.

Brethren, that I speak here, I shall declare to the whole world; and all things I speak is set down in writing, and I am ready and do desire, that the whole Assembly of Divines, if they please to except against any point, If I prove not by the true Scripture, confounding the false falacie of men, inserted in the book called Scripture, I am willing to suffer; I desire no more favour. And from this day know I am not mad, as they have accounted me; but 'tis the blindeness in them, that counts it madness in me.

The name Jesus hath deceived the Nations, taken from this word in Hebrew מָשִׁיחַ *Massah*, which heighth of expression is thus much in the full, 'tis the all-saving, the all, his things, this is the true text as the Lord lives, from Massah.

That text with this text, *The seed of the woman shall break the Serpents head; And a vigin shall conceive and bring forth.* Now let me say, that both *Mary* and Jesus is both perfect names, but Jesus is no name, but the thing of things; he is the life, glory, excellency of the Father; He is the Father, and the Son, and Holy Ghost, as you call them; but calling doth not confirm it to be so, for many a time a false name is put upon a true thing. But I beseech you brethren, let me speak truth to you,

you, for I covet after you, not yours: I preach not to prey upon you, that is to inrich my ſelf by conſtraint from you, as too many of our diabolical dumb dogs, Tythe-mongers I mean, do, for they miſunderſtand this text, *Feed my people*, and inſtead of feeding, they fleece the people; to your ſhame the Miniſters of the Goſpel, as you call it, to you I ſpeak, for doing is the true demonſtrative of what we are in Chriſt; for know we in *England* have got the name Jeſus in our mouth, which is a lye unto us, for doing is Jeſus, for *not he that heareth my words, but he that doth what I command*, he is Chriſts diſciple.

Now let me tell you brethren, our Saviour in the moſt of us, lies too high in us; the word is proper thus, Chriſt in the head is a lye, without being in the heart; that is to ſay in curious terms and names, but without action from the heart, 'tis a lye, and nothing, but a dead vaniſhing; but if Jeſus be in you, ye are riſen from death to life, how is that? thus, the head hath loſt the ſtrength of the name, and the hands from the heart, by declaring, diſtributing acts of love, and relief to the neceſſity of the poor, that is the thing; there is not one among you but is a namer of Jeſus, but how few are ye, that do as he hath commanded? Brethren, till ye be doers, ye are a lye, and are deceived, your Religion is of the devil; for ye name Jeſus to effect another end, but love is Jeſus acting, by a living diſtributing life, to his members.

But let me tell you, there is a day of vengeance a coming from the Lord to try all fleſh, and purge all droſs; and then the doer ſhall be glorifyed, and the ſayer or lyer ſhall be tormented.

Now this in the preſence of God, and his elect Angels, I can ſpeak in truth of heart; I have coveted no mans gold or ſilver, nor nothing; though ſince the Lord hath called me to preach, and declare the truth, in the everlaſting Goſpel, no mans breach, and ſuffering like mine, both in body, and eſtate, yet I joy; becauſe I know my work ſhall be rewarded, which is I know, multitudes of people, are to be gathered by my miniſtry, before the great overflowing ſcourge come.

Beloved, all things below himſelf, and my work in him, to declare to you the people, that the Lord will deliver out of bondage, is doing to me, all things to me; (but love to you received from him) is dead, and not eſteemed of by me. O my ſoul is drawn into that fountain of love, which is God; and from thence being thereby enlighned, I account all things at a true value, for before we are enlightened, we value things not as they are, but as they ſeem, and ſo are deceived; for we account that to be which is not in truth, and then nothing.

Now beloved, *John* in his *Revelation*, when he let down the myſterious myſtery, his eye reached us, and this day we are in; for he ſaid that the everlaſting Goſpel ſhould be preached, which is the love of God: but in ſuch a powerful manner, that it ſhould turn all things up, and down, to make an inlet for it ſelf; And know, ſufferings brings man to ſtabill-

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ty, and the lifted up fatteth for the day of ſlaughter, which Saint *John* ſaw, when he had wrote this book, called the *Revelation of God*. Now mind there is not one, of all the reſt, was ſo high for myſtery, as he was, and yet his, is called the Revelation, which is meant, a declaring cleerly to the underſtanding of men; now if that be the Revelation, what is the myſtery? the myſtery is the Revelation, the Revelation the myſtery; ſo the everlaſting Goſpel is the true diſcoverer both of hiſtory and myſtery.

Thus I *John* ſaw, what was that? I *Theaurau-John* ſaw, what *John* ſaw. Now minde, *The*, is from the Greek word *Theos*, a compound; now *The* ſtands before in my name given by God, which is to ſay the eye, or Gods eye; diſcovering the light, in the hidden myſterious myſtery of *John*. For know, 'tis Gods eye that muſt give light, and ſight of his own intendants.

Brethren, let me ſpeak; you know not me: I am in you, ye know it not; I am your life, and ye underſtand it not, nor what I ſpeak. From this very expreſſion, is forged the humanity of Chriſt to be very God, when the truth is, the ſpeech is ſpoken by the inſide ſpirit, as it is eſſencied in the eternal being, who is your eſſence, if ye are riſen, and ſo an unione in one.

Brethren, let me ſpeak unto you; the Lord ſwore unto me, ſaying, *Theaurau-John my ſervant, I have choſen thee my ſhepherd.* Now time will ſpeedily manifeſt whoſe I am. Brethren, this I know, that all the whole Scripture I ſhall abſtract into a ſhort ſcope, and then the abſtract of that, with that that God will declare and manifeſt by ſignes and wonders, for God will confirm the teſtimony of his ſervant; but I am a child as yet, but my ſtrength is daily increaſed, but I remember nothing at all, for what I have given me, 'tis ſuddenly, in the word I utter, and no other ways.

Eltham the 25th of *March*.

O *Lord, demonſtrate thy ſelf in the beauty of excellency, that all may know thee, O Lord, for thou art a great, and glorious God, clothed with Majeſty. The Earth, the Heavens, the All, is but Thee; and thou O God art that All. From which All, all things came forth, and being here refined, they return, to their centred being, which art thou, O God.*

The prayer is but ſhort, but in this ſhort abſtract, lies imbodied, all that can be ſpoken.

Epistle VIII.

Brethren,

THat that you charged upon me to answer, what I had declared, and stand and say Gods gift is perfect; I beseech you hear me, and minde my words: know, 'tis the glory of the message, if admired the weaker the person is; for my not being able to dispute the thing, 'tis my glory that I am taken into that thing, and lost in my self. Now if you would be judicious you might see cleerly, 'tis God all in me, I dead in the thing, to my coyned invention, and it self demonstrating it self; because man shall have no glory, but in being it self mans all. So brethren, minde *Pauls* words; I am dead to live, not I, but he in me, surely you forget this text. Now beloved, here lies the great difference betwixt knowledge and lying learning: he that hath knowledge, his labour is to keep close his heart, that a motion stir not, to think a thought, but even to be dead clay, before God; The learned labours, to know names, and words of excellency of expression to please men, for his own credit and repute; but brethren, I tell you, that now since I spake to you last, I know no man shall be able to stand before me in knowledge, although I am thus weak at this day.

Beloved, *John* in his Revelation, saw the variety in the unione, from whence comes unto us this letting down, *I am Alpha and Omega, the end, and the beginning.* Now to render the reason, to your capacity, why I hold not the word, as the original holds it forth, the reason is; my brother *John* was a beginning, flowing forth in that makkademikal expression, I come to put an end to that makkademikal expression; therefore as he said, *I am Alpha and Omega, the beginning and the end.* Now I *Theaurau-John* say, *Omega & Alpha, & eloustrationes, heck duo nose in videmus summum, in abstrackcie in reamus ol sene sebat allah-en*; The derivacy, the end to man is better then the beginning, for the beginning is trouble, the end is rest. So beloved, I say *Omega & Alpha*, the end and beginning: I am to inter, or bury the false gloss, put upon the true Scripture, in the grave of oblivion and darkness, and likewise to cause Christ to raign, in the true divine Evangelical expressings, which at this day lies murdered, by the greekish composive, in the new-Testament, so called. *O aloe senat annai sele rem.* O the hidden truth shall have

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an clustrative, Evangelical expreſſion. *Id vin in veerwei ſalma nuah hal ab oli pinan reaſana alphi ſile.* O the divine truth ſhall have a peaceful glorious reſurrection, raigning over the Kings of the Earth, in full tranſcendency; O the riches of God ſhall be letten down to men, to attract their beatious ſoul:, to the beautified builded, and center, centered, in it ſelf, which is, God himſelf; now the pearls that the ſoul of of man luſts after, ſhall be letten down, even to the injoyment of it; and the ſoul ſhall imbrace its delight, in the eternal being, which is God. This is the everlaſting Goſpel that ſhould be preached, which is God dwelling with men, by a divine Evangelical living in them, they in it, here lies the myſtery; *Theos eſt Deus in cor alla ſapuet ad amalam in re.* The derivacy; God is God, when he rules in the heart, in the heighth, here is a Negative read from an Affirmative ſtate. The heart lives in God, when God lives wholly in the heart: Now here is the myſtery. Thus God lives in us, he cannot live out of us, 'tis ſo ſtated, therefore 'tis true, becauſe 'tis declared by God himſelf; but man lives not in God till God live wholly high in the heart of man; here lies the riddle of this expreſſion, God is good, and all is God, minde when the heart of man doth live wholly high in God, then the ſaying is true, but when God doth live in man, without man living in God, then the ſtate is falſe. Further thus, God lives in us by property in creation, thus his eſſence is our life, now know he cannot live out of us, except he live out of his own eſſence; which can never be now you will ſay that God lives not in wicked men, but I *Theauau-John* ſay and know that God lives in wicked men, thus, God is the life of all; and every appearing thing is but a repreſentative outwardly, of that inward eſſence which is God living in us, as we are deſcended from the eſſence of God, which is our life in life; minde that ſtate ſtated. Now for God to live in all things, if duly conſidered, 'tis not ſtrange, for 'tis truth, and truth is not ſtrange, for things not true is ſtrange, for that is a ſtranger, that hath no center or dwelling, and that a lye hath not; for it is nothing: and nothing can have no center.

Now then God living in us, by our blinde rule it follows, that then we muſt live in God, no it follows contrary, ſo that our rule is falſe, that we have meaſured our certainty by, for in that ſtate your negative will not hold the affirmative to center in; thus I beſeech you minde, the point is great, God is good undenyably by any, but for all his creation to be good in themſelves, that is denyed, Thus, the eſſence creative in us is good, for 'tis Gods image, but our diſcenting from that living life in us, cauſes the evil in us, and for want of ſight of that good eſſence, cauſes our detraction to go awhoring after other Gods, then we are looſened from the Tye within us, yet ſtill the eſſence of God is in us, but by the detracting acts, we declare, that we are not in God; or as you ſay of God: for Chriſt ſaith you are of the devil your Father, for

he was a murther from the beginning, how was that? he was darkneſs and light, neither darkneſs nor light, what then? he was the oppoſer of light, and his ſtength was to unbaſe the light, or unfoundation the light, to erect his own foundation which is darkneſs, and the prevalency of the one, is the extirpation of the other, that is, murthering one another. Now know that the light is God, darkneſs is ſuffered by God, which lyes in theſe two great declaratives, of day and night; for the day is, the night is not, the night is, and the day is not, this is to us, but to him that is both night and day, all is but one; for light and darkneſs is both one unto the Lord. Theſe two hieroglyphicks of day and night, were they but looked upon with enlightned eyes, they hold all in them, and do fully repreſent all things, and contain under their hieroglyphicie whatſoever is and is not, for 'tis time; O noble time! O glorious time! this time is our time of our glory, but though we are contained in time, in time we are looſened from time, ſo time is nothing to us, we nothing to that: we are two in our diſtincts, both one in God, for to him all things is but one, but God living in us, is manifeſt, but our living in God is; *Aufnah allah non*, That is not deſcernable in any height, as the declaratives of *England* do manifeſtly declare, for we have a name of the thing, but its a bare name, without the thing.

O *Laodicea*, truly *Englands* true Emblem, neither hot, nor cold, but lukewarm; therefore is thy judgement coming, like a ſmoaking ſea, that will overwhelm thee with violence: O the time of thy peace is paſt, deſtruction begins to enter thy Orbe, or habitations, for thou labourеſt to bare rule and ſway by violence, that is not the Goſpels rule, but 'tis a falſe rule of thy own making, making a noyſe of acting righteouſneſs in name, but the truth in the root is another thing. God looks not at thy outſide paintings, but ſees thy ſecrets, and thy ſecret actings, yet know, that God lives in thee, but thou liveſt not in God: Thus, God lives in thee as thou art eſſenced in him, but thy living in him is not found in thee: This is a ſtrange ſtate, but to open it, it will appear too true, to thy ſorrow, and unexpreſſable ſufferings that are to come. Thus, minde, I prove, though God lives in thee, thou liveſt not in him, for thou liveſt in thy ſelf, for actions is the true declarative of living; the reaſon is, the action is more ponderous or weighty, then the word, and is a viſible declarative to men, what is in the heart, for the living in God, muſt be declared from the heart obedience, to be declared in acts of love, mercy, compaſſion, long-ſuffering patience, this is a demonſtrative of God living in thee, nay thy living in God then is truth, when the negative comes to be read from an affirmative ſtate; that is thus, when thy will is unwilled, and willed again in obedience to act righteouſneſs, then thou art in God, and God in thee, and both in one. This was ſpoken by *Paul*, when he was in his updraft, the life that I now live, is in the Son of God, and 'tis not I, but he in me,

I in him; Here was before an affirmative, and a negative, then by acts ſecondly two negatives, thirdly both affirmatives, fourthly one acting diſtributive, which is mercy, mercy is God; and man drawn into that center, is made one ſpirit, ſo an unione betwixt God and man: I ſpeak your term to let you underſtand: but men is not man, but I paſs. Now you will ſay that man hath free-will, and again man hath not free-will, here is the main work, in the diſputing creation: Firſt, I ſay man had free-will in his firſt ſtate, now you are pleaſed, then I ſay that man hath not free-will in his ſecond State, now you are pleaſed: But to define what is meant in this myſtery; The Spirit of God is the true eſtabliſhment of both, Firſt man was man, which in his proper eſſencial center is perfect God, we in him did act his will, becauſe we in that will were included, in what act ſoever he acted, we in it, all our all was in him: Now minde, we by and in that will iſſued forth, ſtill the will was free; but minde that ſtate held not long after we were created, For Angels will was ſtrength, and that ſtrength, and the motion by that ſtrength, cauſed the fall, from the freedom of will; then out of this fall came we, that we call men, which declarative of number, is a declarative of weakneſs being in count with us, for ſtrength is when the numbers are drawn into one, that one is God, the centred centred Center. But to come to term or name *Addam*, that is as you conceive, as we are, but you ſay he was perfect, that point will not be convenient in that ſtate to ſpeak to, nor at ~~that~~ this time. Thus the will in *Addam* was free, though he was in fleſh; but thus, the motion of that will was tied upon the principle of obedience: now obedience denied free-will buried, but not loſt, for from that grave, in which the ſtem lies buried, the celeſtial ſtrength cauſes a reſurrection to obedience, and then free-will is produced out of that grave, that held the free-will in captivity; then your will is free-will, becauſe in obedience, and obedience is free-will, and no other thing. Now men hath not free-will, by reaſon of weakneſs, tis comprehended under that term, men, but when you come to be proper man, then free-will is your proper ſtrength, to ~~walk~~ act in righteouſneſs, for Chriſt is the freedom of will, nay your obedience will. Now as man had in his firſt ſtrength free-will, ſo in Chriſt reſtored, man hath his freedom of will, renued to his firſt original Principle, that is in God, by obedience in Chriſt, that is, our freedom in him, for we are bound in our ſelves, and free in him, for if the Son have made you free, then ſhall ye be free indeed: *Glavo oſana olla ſabinai il ono ophrates elma rationalem ad me amalet ter ſike on ſaddi audit petro ogamus ſola rem ſadit al*, The glory of excellency of the creature, lives in free obedience of will, to will its will in obedience to his will, that gave it a being in light, of his own free will, *O ſelos ſapuit in rem meum rationalem audit erko on ſole rem.* O the heavenly wiſdom! is divine obedience in the thing required, by wiſdom required, by wiſdom obeyed, then Chriſt in us, we in him, both in God.

But

But the opinion of many is, I may cut my own throat, or destroy my self, and say they, is not this free-will, and an act of my own? To both which states, I answer, it is thy self, and thy acts declare it to be onely thy self, but not in free-will, for thou mistakes free-will grows on this foundation, that is, Christ freeing us from bondage of our corrupt conceived free-will, planting us in him, he in us, then is man in free-will, but before in bondage to his own lust, which he through the blindness of his deceived imagination, appropriates to himself free-will, when in truth tis bounden bondage in himself, in which every natural man lyeth buried. Another objection is this, from the same blinde principle: I can eat, drink, walk, do this, or let it alone. Now know, that in them actings is not freedom, for know they are centred in thy self, and thy life bound in darkness, that thou seest not thy freedom; therefore thy acts must, and are bound up in thy thick darkness, and as the *Primum mobile* is, so is the issuing declaratives all in bondage, for Christs freedom is perfect freedom, both in body and spirit, and declared by outward acts of mercy, pity, and compassion, and thou art unmerciful to thy self, and by thy increasing darkness, thou laboureſt to extinguish the light that should unprison thee, and so thou becomest a fighter against thy God. Now you will say how can men be fighters against God? Now know you must understand, when I speak men, you account man, and when I speak man, you take it to be one man, when both the holy writ, and my spirit intend Christ the Saviour; alas till you come to these distinctions, you see not, for your heart is vailed: But beloved, I in the love I have to the gathering the Lords people, my brethren, I would become to be the soal for to let the lowest tread upon, to raise him equal with the highest: *Hoso avallo onso oli rebeah sal*, The divine light humbles men to the lowest center, to give an equal rising to all in the thing, that thing is God, but the tongues will not bear it in proper word, to hold truth in word and composure: *O agoremus in sabie senat allah phiei sebat*: Them two last words are the Greek words, to bring the meaning down from the original, to a composure of Olymet under the equinoctial; for do you know the word must be truth, in the word, in composure, and adjunct, and conjunct, and in the very horizantal must bear equal witness with the word, else not truth, but this is Gods word, when tis writ in truth of word, in truth of place, in truth in time; these three make it truth, and it cannot be truly Gods word, if any forecited thing be wanting in the English derivacy of the forecited state: O! the glory of the thing is, to have its obedience due unto it self: *O! allah in rem sapuit allah sanatar al*: The heighth of obedience is, the glory of the tyed thing, to return to the free thing, that free thing is God, unto whom is obedience due, as he is the Creator. Now beloved brethren, to come to the explicatory point of points, which is this, God in man, man is in God:

God; God cannot be properly out of any thing, for the all things make but his essence, which essence is truth, and taken up to the center is God in perfection. Now then will you say that God is all: understand but your own word, and then you will say as I say, for if he had not been your all, you had had no being: Now this is his essence all, which is a divine all: But I shall shew you another all, to you, but both alls, is but one in him; for there is a regency all, as well an essency all, and a regency essence as a regency all: Thus the regency essence is, when we are taken into it, it operateth in us all obedience, that is, the essence regency; Now the regency all, is this, when the regency essence is taken up into the regency all, then and not before to us, all is all, and then we are that all, from whence we came forth, but yet a creation; but of Angels, for then our all is his all, his all is our all, and together both one all.

The express of man and woman holds forth the true emblem of this saying, for the woman and man are but one flesh, nay the woman and the man then are but one spirit; This hieroglyphicy of man and woman, holds forth more then can be fetched out with mens learning, but not such matches as we make, for we in our blindness make a trade of matching; 'Tis matching indeed 'tis no more then buying and selling one another: this is not the man and woman spoken of in unione, but tis of the Devil, and unlawful, whatsoever mans law saith to that, and lust saith to that, I say by the grace given unto me it is whoredom and adultery, and the time is at hand, that God will punish for these things: Mans laws cannot make Gods paths, but Gods paths ought to be the rule of mans laws, O *England* then! where is thy pretended holiness? but know pretence is a lye, and not the thing: *Vis in se in afflictionem in tran humanitas in sal olamon*; Thou wilt see when affliction is centered in thee, then is the time that my word will take place: Remember what I speak this day, for the time of visitation hastens, *O se, o se, o se*, O thy self! oh thy self! oh thy self! is thy own ruine, yet these words will not print in thy spirit, but when afflictions have made naked thy vains, then thy lancing is near, then the plaister will be seasonable, but not before, then a word will enter, when affliction hath made the way, thou art too high to hear, I was too high to speak, but know I am thy true emblem, but mine is in mercy for thy at last healing, I know what I speak: O I dare not pray for thee, because I know thy punishment is sealed, and the sentence is gone forth: *O amorum* is turned to *bellum*, that is, O thy loveliness is war, which is weakness: O how hath our religious ones purchased to themselves by blood, The foundation shall not stand: *O afuah al sene am ardine aam sab oli opon sera vertet al*: O the perversness of men, slaying one another for nought, nay nothing, for the glory of a name of dung, *o so agauus sal bene neck sissere mem*: The nothing which is dung, slays the nothing for dung, which

which is not perfection, but weakneſs: O that you were, that you ſay you are, then would mercy flow forth as a riſing Sun, but ye are not that you ſay you are, your actions are true declaratives of what you are, for they are of greater weight then your words. But to come to the divine Myſtery, which is God himſelf in himſelf, and all times, in one time, and that time is God. Now Beloved, ſomething is let dwon to lighten you, concerning the promiſes promiſed to the ancient people the Jews, my brethren according to the fleſh. Beloved, do but reade the Bible, and minde how the ſcope of ſcripture doth coatrefie one another, to inſert the entire certainty of the Jews return from whence the Lord hath ſcattered them: O *England* thou *Akeldama* to that people! O! thou haſt murthered without mercy, know that root ſhall unroot thee, for thy judgement haſtens, and thy ſin is brought in remembrance before the Lord. Beloved, we many of us pray for the converſion of the Jews, do you declare from the heart the thing you utter. Now know, I am Jew of the tribe of *Ruben* begotten by the goſpel, which is Maſſah, El, Jah, or Jehovah, Jeſus, or Chriſt, all theſe are but names of that one merciful thing, that is God. Now beloved, all you that have prayed for the converſion of the Jews, ought to return praiſe to God that one is converted to the goſpel, and thouſands by that one, ſhall be brought forth in time, and ye Gentiles ſhall rejoyce with his people, tis *Pauls* own words, ſaying, Rejoyce ye Gentiles with his people: *Paul* ſaw this time, by the ſpirit that is produced by us: for ye ſhall all be taught of God, that teaching is turning all Jews: Minde them words, for tis not one outwardly, but he that was one inwardly, that is a ſpiritual one. Now *Paul* was a Jew, both outwardly and inwardly, as I by the grace given unto me am. He of the tribe of *Benjamin*, I of the tribe of *Ruben*. Now know God who is all, can take and chuſe, and change when he pleaſes, and where he pleaſes, and no change in him from eternity, but in us is his changing; the Prieſt-hood in *Levi*, the Prieſt-hood is now in *Ruben*, for the gathering all the whole Tribes, and Gentiles into one root, that is Maſſah, El, Jah, or Jehovah: *O arorum in ſabie el ſede elockci per quod non hock ackki el ſele orata in ſe meam operati el pekod oli in rem.*

The ſaying of the holy Ghoſt (termed by you Gentiles) is but the ſpeaking by the ſame ſpirit in the prophecy of the Prophets; for that that you call the holy Ghoſt, or the holy Spirit, it is but the ſame, the truth of God in the meſſenger, or Prophet ſpeaking forth the received light, to eluſtrate into the underſtanding, to cauſe a reſurrection unto obedience. Now the words that are rendred in the New Teſtament, is thus denominated, Try the ſpirits whether it be of God, or no: theſe very words are falſe tranſlated from the Original, to hold up lying learning. The word in truth of words is, *Penan al ſede mem dene en ſane*, The meaning is, The ſpirit of God tryeth all things. Now I ſhall appeal to every

ry judgement, to weigh theſe two Texts: Firſt conſider, man naturally is blinde, for the natural man perceiveth not the things of God, for they are ſpiritually deſcerned; then how can the Expoſitor bend his expoſition, for the word ſtated holds all times, and ages, and people, for tis an admonition to blinde people without eyes, which is thus much, I know a man ſtone blinde, and I bid him judge of colours: Weigh it well the Maxime will hold, *in veras veritatas*. Now to the ſpiritual man, tis his ſight, it is as much as to ſay, ſee your own eye, when the eye is its own ſight. So do but conſider judiciouſly, you will begin to be ſick of your learned lying believing, and a hundred more of the like conſequence is ſtated to hold up the Prieſts trade, but now the light will unbottom all that have bottomed themſelves, or their ſelf ends, which is the teaching of God in a tranſcendant manner: *Ezeche el ſele mem deos in ſe penan eri oramus in ſe ſalma apanar ſele mem*: The derivacy in Engliſh, The divine teaching is the ſpirit inſpiring knowledge into the underſtanding of man, which teaching is unavoydable true, for it levels all before it, and erects its own center in deſpite of oppoſition: this is Gods teaching. We do but name the thing, from the experience we have in thing, but God himſelf doth inlet the thing, for it doth require no leſs ſtrength then his own omnipotency. Now know, I am in my way as *Moſes* was, for the Jews was read to: Our words ſtand ſtated, and cannot be turned by the airy notion of an empty ſpirit, to make they know not what. What I have laid down, let all look upon that pleaſe, this ſhall ſtand, I have the Lords Seal to confirm my teſtimony: *Sele mem, ſele mem, ſele mem*, This is the heavenly perfection in truth: *Humanitans in cor ſelorum in reamus mem*, Theſe are the lettings down to mortals, to draw their minds to perfection, which is in God, *O ormoas in ſelem ſabie el deorum, ſapuit dolma apanitorium ſelum*: O the lovely evangelical dwelling, is in the peaceful dwelling, which is in the paradaical eſſence, which is God himſelf, and our ſafe Center. O beloved! if your ſouls were but touched with that elixer, or that evangelical Light, O it would be ſo great an attrackt, that your eye would ſo dwell upon that: All below that would be donge unto you, but ye dwell in your ſelves, and your own life is your rule, for you are ruled by baſe corruptable things: *O ſkubulo orkas*, the donge of donge, O beloved! do not dwell upon that, that is not, ſtand and look and expect the light of ſalvation from the Lord: Not that I can ſay do this or that, for know that doctrine leſſens the merciful mercy; as thus, if any thing in me, then tis a help for me, but nothing in me, then hee's my free all: *Allah aſanal oli dene mem*, He is the heighth in reſtoring the hidden thing: *O avan aſzi ſele al ogoas ſabdi an ſelorum*, O the contrary doctrine laboureth to deceive the thing, but the eſſence Tye, holds the tied thing unto the high all, and at laſt brings it to the heavenly reſt: *O in ſanctum ſanctorum metrobilorum in a naſah al oli dele*

mem,

mem, The holy of holieſt is the receiver of the divine thing, into it ſelf, unto which place bring us, O God, through Chriſt thy mercy.

Epiſtle IX.

Beloved brethren,

GOd who is the true Elixer, and that Atrackt of beauty, that atracteth, by his beauteouſneſs, all things, to a ſtand, or maze, and in that ſtanding maze, their beholding his glory of excellency, in a moment are turned into himſelf, the fountain, yet reſt to all, for the tranſcendency of his excellency is over all, and that all is all things, and yet that all, is not comprehended in any one thing, or all things, for 'tis himſelf comprehending himſelf, and all things are but ſubſerviant unto him, that is, their all without them, yet they not without him. This is Jehovah his name, and to it obedience is made the ſame in love. Beloved, God in his foreknowledge ſaw the creature would detract, by reaſon of the ſtrength of motion in the will, for the ſtrength of motion was the fall. Now the free-will in God, cauſed the creation, ſo the free-will in God is our reſtoration by Chriſt, which is but the mercy of God, letten down to take his created into himſelf: *Hoſ ſe annus ſolma anni dede mem*: The letting down the creation was a declarative of Gods excellency: *In evan ſam ſine allah en ſele mem*, The taking up the life created into him, is the bringing his wearied creative into perfection in himſelf: *O avallo eternitas in ſem ſadei mel tedet alti ne pekod ol on*, The point of election is not in any original, but for want of the true underſtanding, the true intent of the ſpirit in that place of the Romans, concerning election and reprobation. Now brethren I beſeech you by the mercy received, if not my words are in vain, for 'tis that mercy that giveth you eyes to ſee mercy, even but it ſelf, in a higher illſtration, for the truth of mercy, is as true in the eſſence all, as tis in the regina, or reigning all, that is, when the eſſence is taken up into the regency, that is to ſay, God in himſelf, reigning in himſelf, that is, when the eſſence is taken into himſelf: Thus you are derivacy from and in that eſſence, you are a derivative, derived from that eſſencial eſſence. Now your tye, or life, is in the eſſence you came from. Now when you that are the derivative, are uneſſencied, that is, thus much when your ſoul is taken away (which is your eſſence) into the regency

all

all, then you ceaſe to be a derivative here, but you are a regency in that all, that you were but eſſenced too and from before.

Brethren, you weak ones, I cannot let the ſtate down to you, but God will build you to it; for the ſpirit that I come forth in, is to confound the Gyants in notional knowledge, or learning; for ſince man inhabited the Globe, was not there a greater ſhew of light, in name, but bring it to truths rule, then its center will not be found; for 'tis mans conceived thing, but 'tis not the true thing that is centred in God; but an ayry vaniſhing lye. But now beloved, I *Theaurau-John* am ſent to unlock the locked depths of mans darkneſs, and unvail the truth, that lies buryed in the Greekiſh compoſure, or the New-Teſtament ſo called, amongſt us Gentiles, but the true Jew, hath the true ſight, to make a clear diſcovery of the truth in that called Teſtament.

Now to the point of points, the all points. That is ſtated in theſe words; Gods election from eternity of ſome, and Gods reprobation to eternity of others. O my God open your underſtanding, for this riddle ſhall be unridled before you all.

Aloe ſine mem deloos in ſabiei elma aparata al. Minde, the divine God, thinketh not mans thoughts, but in himſelf is free. I beſeech you minde that word *free*, for that word carrieth the whole import in the ſtate. *Segos al beneam addi en een ſelet alphi ſegat ar-ab in ſe.* Neither doth God call man to an account, as we account it; for minde, He Is, or I Am. Now if the truth were but reached out of Is, or I Am, diſputes were at an end, but for want of the true knowledge in that ſhort ſtate, come the multiplicity of writing and diſputing without end. But beloved, now to come cloſe to the point; that is, firſt Gods eternal decree or election of ſome, or rejection of other ſom. Firſt, we will reaſon as Brethren, as men, then I will ſhow the cited word, from the truth, but no original that root hath to grow on, but 'tis a foyſted weed privately crept in, to leſſen nay deſtroy, the ſweet fragrancy of the true beautious delectable flowred flowers growing in Gods garden, which is the ſpiritual ſpirit, in the heart of man, then you ſhall ſee the coherent of the written word, called Scripture, both Old and New.

But to begin to reaſon as men, Firſt know, that God Is, that is unione, his acts are intire, One, always the ſame; now know, that if it ſhould be, as is declared, the very words would deſtroy God, and make him no God at all; For thus you make God partial, like man, which God doth condemn all along in Scripture, the words of God are, do juſt, without partiality, know Gods commands are like himſelf, nay they are himſelf; now minde, for God to take part of his eſſence, and deſtroy part, know you God cannot do it, for he Is, and cannot be otherways. I beſeech you minde, Is, is the myſtery lies in that ſtate, though ſo ſhort yet you reach it not, though 'tis cleer as the light, but thus, for God to receive part of his eſſence, and caſt away the other, 'tis

as much, as I ſhould pluck out one of my eyes, and affirm I have two, and ſee with both, when all people that views me know the contrary. But one more, look to this contrariety, if God ſhould but act as you ſpeak, I declare before all the world, he could not be God, the receiving ſome ſay you is mercy to them, the rejection of ſome, is juſtice upon them.

Now I *Theaurau-John* demand of you my Brethren, what was it that created and gave life to all things, as well as men and women, and farther what were they made of, you muſt all ſay that God, or the Spirit of God, cauſed this produced creation, now I demand, what cauſed God to create, was it not his will alone; no, he hath no will, for he Is, and Is hath no will, for 'tis, and that Is, is God, in his free all, where is no will; therefore, in the whole current of the Old and New-Teſtament, that word will is falſe, for Is, is the proper demonſtration of his excellency; yet Brethren again, God could not choſe, for it was himſelf eſſencying himſelf, in created appearances, what a madneſs below men, to think that God could choſe, when all was but himſelf, what could he chuſe, when all was to come forth of himſelf.

I tell you there neither was, nor could be choſing, when all was wraped in the womb of unione. One ſtep farther, thus, what a God would you make, if he could chuſe, or not chuſe; be pleaſed, or be angry; by this very doctrine you make him, that is all, one intire figure or ſimblim, of the weakeſt in all his royal royalty, in his whole creation, that is to ſay the weakeſt man, for a ſtrong man will ſcarſe be angry.

But now to come to his refuſing or damning; that word is like a ſheperds dog to the ſheep: for to fright the ſheep to the fold.

Brethren that word from his fatal habitation, rayſed *Apollyon*, or *Abaddon*; that is, the greekiſh Faulkon, to fly home to their preying upon, that is thus much, the prieſt holds you in aw, with a devil, and damnation, & while you are all your days pondering upon that torment, they in plain terms pick your pocket; for that was the great noiſe that hath deceived the people, and brought them in miſerable bondage in ſpirit, and perpetually inbondaged them to the Clergy tiranny. O if no Tythes, then ſhake *Abadons* chains, then make the all people tremble. But now to come to the original word, from whence this cheat came upon the Notions. *Patroas in ſol ori in ſaba al opiei pelma abadit el ſeke avaron*, The ancienteſt Fathers ſaw a Sun, in which this cheat had no center.

Now minde, nothing can have a being, but from and in God; now this lye of darkneſs, hath no being in light; for 'tis nothing but a meer cheat, of the Romiſh Clergy, to hold up themſelves, and the Popes ſupremacy.

Now to come to the originaleſt of things, Then Prieſts your eſſence, which is the Greek tonge, or lying tonge; you muſt ſearch you a Father,

ther, which muſt come at laſt to take Sanctuary: the truth that is vailed in the Greek tongue, muſt come to be radified in the Hebrew Alphabet; there I ſhall eſpy your ſhifting cheats.

Now to come to the word from whence this Amazonian whore takes unto her her regency, the fatal derivacy, this was the whore that *John* ſaw, that the people committed fornication withal, 'tis the greekiſh compoſure of lies, to intangle men withal, with her whoriſh forehead; look in *England*, is ſhe not dyed in skarlet, is not religion the colour for us to act all our vilany under, if not a notion New-Teſtament man, then there is no marching in our whoriſh train, for we are gone a whoring after other Gods, for that God I know is love, mercy, goodneſs, patience, which is not found amongſt men, that cry up a name, to effect another thing.

But for theſe dubious words, from the Hebrew I finde none, no neerer the devil, or hell, or damnation, then *Thau* ת, The derivacy in *Engliſh*, is Gods truth, thats hell to darkneſs; now you Scholars will ſay ש *ſin*, now to you great Magies, I ſay, and you muſt ſay, that the true originality of the pronunciation is ש, 'tis your pointing her on her left peat, that make you read her ש *ſin* ש ש ש know you read her *ſhin*, *ſin*, *ſin*, but Brethren, ye Prieſts, I know thirty ſeaven diſtincts, beſides your three in that character, when you know ſo far of that Character, you are no neerer finding me, then light to darkneſs, for then I can make the knowledge of that Character, run in motion, in the Celeſtial influences, and deliver that Character, into the center from whence ſhe iſſued forth, that is in God himſelf, you know not what ש *ſhinn* is, I will give you a denomination of ש *ſhinn*, ſhinn is proper, not without two *n n* her ſignificant in her origini; is the impeader of *Sambah* or *Samach* ס ſhe is ſhinar in the clue, in the fraternity of the Planitor an Sheem; Beloved I intreat your patience, while I repeat theſe high declaratives of Gods wiſdom, ſhowen me, not of me, but it ſelf expreſſing it ſelf, through this vail of fleſh, theſe are let down to confound the wiſe worldly men, to unbottom them, that God may lay the foundation himſelf.

Now ש *ſhin* the Engliſh is a declarative of beauty, or the illuſtration of cleerneſs, though ש *ſhinar* be an impead to Sambah, that is the ſtrong king ס of the Plannets, yet the impead of his ſtrength, is by ש or Shiner, but from that impead of Sambah, his ſtrength ש *Shinns* cleerneſs, or beauty, beautifies Sambahs ſtrength, ſo in them two Plannets, is beauty and ſtrength, ſtrength and beauty that product is produced, in the terreſtial orbs, by the ſpecies of their influences. So much for *ſhin* and ת *thau*, them are the Hebrew radicals.

Now if I come to the greek, the original and firſt word coherent in his tongue, holding in weight with the Hebrew, it is *Othroas*, the exact ſignificant in Engliſh, is thus much, a departing, a detraction, a diminu-

tion.

tion anihilating, or a falling away, this is neither devil nor damnation; ſo much for *Othroas*. Then one word more, a greek word it is, *Penan*, now the ancient expoſitors have laid more upon this word *Penan* then it can bare, for they have ſtated an irrecoverable ſtate upon it (as we tearm it) thus much damned, that as we in our unruddered Engliſh runs, loſt for ever, which the word will not bare, for to hold truth in word, it is but the very ſame with *Othroas*, that is a diviſion, or ſeparation, or diminution, or leſſening. But to come neer your lying original, this word *Euſei eel*, that is the greek wrote from the hebrairak קף *kof in mozhes*, that you underſtand not *Euſei eel*, now *Euſei* in your expreſſion is leſſening, add but *eel* to *Euſei*, then *eel*, makes and takes into it ſelf, what *Euſei* had leſſened and detracted, that is thus much; *in ſe operat al aſabi el dele mem*. The detracting detraction is taken into him, that is perfection, that is in plain tearms man taken into Ged, and then is perfection to man.

Now I come from the place of torment in the words, I ſearch the Author of the place, what is he, 'tis rendred in the greek *Abadon*, or *Apollyon*, now what is the weight of theſe words, in their import; 'Brethren, I would not deceive you, nor know I cannot deceive you, and yet I ſhall deceive your ſuppoſed truth, thus, if I demonſtrate the light, and pull down your builded darkneſs, then my light deceives your darkneſs, and being thereby deceived, in your own foundation, we are made both one in light, then your loſs is gain. But to come to *Apollyon*, or *Abadon*, theſe two names are rendred for one very ſuppoſed thing, now the true import of the words will hold thus much, a deceiver, or (I will give this, that you have attracted an accuſer, now to ſhow what this deceiver, or accuſer is, this is the myſtery. The deceiver is in man, that is, the dark ſpirit in man, that *Paul* tearmeth to be enmity againſt God, that is the deceiver, the accuſer, nay I give your own tranſlation (though it will not bare it) the accuſer of our brethren, what is this, he that doth deceive the very ſame doth accuſe, that is ſtill the dark ſpirit of unbelief in man, that is the called devil, that muſt be caſt forth into utter darkneſs where, and when, when the ſpirit of light is taken into the center of light, which is in God himſelf, the body Evangelical, into the paradaical living, the evil ſpirit or luſt, or deceiver, or deſtroyer into darkneſs, in the grave, or hell, for the grave, is denominated hell, or the grave. Now the papal faction, hath made this fine cheating definition. *Ouſe ſe antimon ante tere elemon in ſe evan Haluleiah in ſe bene nil pe:brat alli evan aſareth ſephi.*

The *Hegemonians* or Papiſts do declare, that there is three ſtates, for the refining the ſoul of man. The firſt is here by penance. Secondly, In Purgatory by indulgence. Thirdly, in the boſom of *Abraham*, which is reſt after refinement,

This opinion is not new, for Pope *Boniface* the firſt, was the inventer of

of this exhausting sum of sums, into the Clergies tuition, for you being not perfect, hereby Penance may have your indulgence, or remission out of Purgatory for mony, and so by consequence the kingdom of heaven is earned by Prayers, or purchased by mony, forgetting the word of Saint *Peter*, their main piller, that when mony was offered to purchase the holy Spirit, by the Sorcerer *Simon Magus*, *Thy mony perish with thee*, so say I, thy Prayers, that are founded on that foundation, to purchase, or pay for Gods free mercy, they perish and come to nothing.

But beloved, know there is nothing lost, but all that is come forth is refined, acting his end he came for, and returns to his center, Now beloved know, that the New-Testament we have at the third hand, for the originality is in the Bible, and must hold coherent in unione with the truth there, for 'tis but an illustrative by the Spirit of that unione maxim, now to come to the Bible, there is truth and the lye in the insert, but that came through innocent ignorance, in not knowing the weight, or import of the originality, of the various maxims, that are heroglyphically typed out in the Hebrew radiases, for one radax by the litteral man, is taken for another; for onely the spirit that is light, doth demonstrate the truth from his own lettings down, which learned man cannot reach.

Now to cite the radaxes, where the first error took denomination; the first is ף *phe*, for she is read in many places for ך, being both much like our English great C standing with her points backward in the English Alphabet, the one is in the interpretation, an impead or hinderance, and and the other is the great influ of all the radaxes, for the ף *phe*, she is the cleerness of obscurity, or the transcendency of beauty in her state, now she is in her self radical, 3, 4, 5. she is the golden number, thus cleerness comes from her root; for she is bottomed on ש *shinn*, for that state but שף: before Shinn, and then the state will bare perfection, for they are both one; now to know by stating a Character, by another, the mystery is to know the weight of both together, several by themseves, in any place of adjunct: or conjunct, in essency, and derivacy, and in examinacy, and in definacy, and admonicy, in admittancy, and conjunckse and disjunckse, *&c.* but to come from these high sphears, and to begin to plow in this terrestrial field. I *Theauau-John-Eval-alsi-al allah al*, do declare this day before all you people, and desire you to declare from me this day, That though Election, and Reprobation be stated in the New-Testament so called, it is absolute blasphemy, and I in my masters Majesty, do challenge the whole world to answer, and cleer the stated lye, for it hath no originality, and 'tis fathered upon *Paul*, which is a fained fiction, and he that ended the Revelation of *John* the Expositor to lay a curse upon him that addeth, or diminisheth, 'tis false, and no original for its foundation, but to binde men in an obedient fear, to bring them in, and keep them subject to the Popes supremacy.

macy. Brethren though you do idolize that, that hath ſet the world on fire, it is but a bead Idol, compoſed to hold men in obedience, to time, and ſtate, This I ſhall ſhortly declare, for the life of all things is Chriſt the Lord, which is the mercy of God taking us into it ſelf, that is the *ſummum bonum*, the chief all, or the chief good, but 'tis not ſo proper in that ſtate as the chief all.

Now Brethren, your Bible and New-Teſtament, their originality is truth, for 'tis Gods declarative, but for you to conceive the Book, call'd Old and New-Teſtament, to be true, that is falſe; for know, their deſcent to us, is from the Romiſh fingering, interweaving, and painting in, their traduced opinion, now we have that, they have added to, for there is an addition, but no diminution, but making multitudes of riddles, to keep the peoples brains from idleneſs, to keep all inſlaved unto themſelves,

Now Brethren let me ſpeak plainly to you, what have they, or you to do with the writings of the Apoſtles, why truly nothing at all, for they were that thing that you have gotten the bare name of it, this was ſuch a ones words, what is that to thee, except his Spirit that is the ſubſtance of theſe lettered names, be in thee, then thou art it, it thee, before thou art but a lyer, and thou art a thief, for thou lookeſt to come in by the name, which is not the thing, neither the true way, for the truth of *Pauls* words, are the ſpirit ſeated in thee, and thou by that ſpirit art made to act outward obedience, from that inlightned, and renued principle, which is centered within thee, from whence flows acts of mercy, relief, and pitty, and compaſſion, nay thou comeſt to be one acting diſtributive, then *Pauls* words are thy words, nay *Paul* is thee, thou art *Paul*, for light is but one ſpirit; *O agomeon in ſe alphy ſele vem.* O the hidden thing, when light is centered will ſhow it ſelf, *elohim achki el ſelos in ve affermat er in rebeah ſal oli penan arri afaniel.* The Engliſh. The God of ſtrength doth cauſe a reſurrection from death to life, by his own quickning.

Senat ori alſiel, The living God doth give life to all. Now Brethren, concerning hell, and the devil, as you take them words, in their center there is none, as the Lord lives, for hell and torment is, when the light begins to appear, and caſteth forth darkneſs, into utter darkneſs. But to lay down ſome method to prove it, thus, I intreat your patience; Firſt know, that there is but one originality, out of whoſe product all th ngs is produced, this you cannot deny, then God ſaid all was good, 'tis Gods own word, therefore true; but if you will make a devil, from whence had he his originy, you will ſay from God, well, then, ad Gods word the Creation is good, Gods word is himſelf; therefore true, now how, and what, and where was this devil, the firſt original that you know of, was in the ſtory of Creation, in *Geneſis*, do you underſtand what *Geneſis* doth import, 'tis thus much, the genuine underſtanding in the

the practick part, of *Theos-ologi*; now many of you are, as neer i the name *Geneſis*; *Geneſis* is an Hebrew word, compounded of all com pounds, for 'tis wrote from the Hebraick ב *in mophes*, that is the tye ſtrength, or combinings, combined into ſhort ſimblems or radiaſes, that in a ſhort ſcope all may be viewed, that was the Prophets Cabaleſterial inclue, and their methodical method, that was much upon the fundation of hieroglyphicy, that is to ſay a ſhort map, to view the Land by, there in *Geneſis* according to their germine lighted light, in that age; for cleerer and higher diſcoveries are in me to come forth, for no leſs then the full opening, both Law and Goſpel, and ſhutting them toge-ther in one intire truth, though now they lye jarring one againſt ano-ther, by reaſon of expoſitions made by men, but the thing is one, the truth in both one, that is truth; but not all in both, but in both falſe, through mans invention, which will be opened in the great day; that is but thus much, the illuſtration of Gods truth, that is the reſurrection from dead. *Anni ſelorum in ſabeah el zedeck alphi eloſterationem induo in enim una & reamus in ſe ſegoas ſal almenienna in tranſaluorum in vem ſa-bie pelma auraoret eloah al et el ſeke em.* The Engliſh derivacy from this golden number, being the five oriental languages, the year of glo-ry to the earthly man, that is Peace let down from God on high, but war and diſcord it ſhall beget, becauſe of its tranſcendency, at length the Lion and the Lamb by it ſhall be made one, no hurtful thing ſhall in my mountain be, for I the Lord will alone be King.

But for the demonſtration of the Devil. In *Geneſis* 'tis ſaid, he was more ſubtile or wiſe, then the reſt of the beaſts, I intreat you minde but your own words, or you are the ſame beaſt that he was, for he was the quick life and motion in the beſtial body, which is but darkneſs, which is but a confuſed Chaos, before that light of the ſpirit of life riſe, and caſt down, and caſt forth, this Gyant of our own underſtanding, and God erect his center, in the cleer manifeſtation of his glorious excel-lency, and then and not before, you ſee your beaſtlike knowledge, by reaſon of the inward indowment, you are higher inlightned, and orga-niſed, otherwiſe then other beſtial bodies are, but all one dung, in the center of dung, that are you to the true own, but 'tis true; therefore by men ought to be owned.

Now to know this ſubtile beaſt in the field, in *Geneſis*, was the luſt-ful deſire that took hold within the woman, for what repreſentation ſo-ever outwardly cannot attrackt the eye of the ſoul, unleſs it be un-ruddered, or looſened from the tye of obedience within, for if obedience eye his principle, the devil that luſtful deceiver, deſirer, deſtroyer, cannot act, nor ſeduce us. Now there is a myſtery in *Geneſis*, concerning the wo-man, you would haveme keep unione, onely *Eve*, and ſhe the mother of us all, I ſhall adde but one hebraick ſentence, to hold my intent; though locked from you, and I will plead with your named *Eve*, but my know-

ledge is locked in this ſtate. *Avil, ſeal, ſine, ſean*; them four words will hold me true, though I diſcourſe with you in your ſained truth, thus ſay you: *Eve* was *Addams* wife, made of his rib, and that you know is crooked, the woman was ſtraight, and not crooked then, for Gods works are ſtraight and perfect works, the maxim will hold ſtraight; But to come to terms in knowledge, it would be Quered who wrote the book called *Geneſis*, or *Theos-ologi*, which word will hold the declarative of God, but now 'tis written, 'tis not Gods declarative, for to come home, Gods declarative cannot be written. Thus, God commands man to write, gives him what he ſhould write, ſtill this is not Gods declarative, for we the living ſimblems or figures, we are Gods declaratives, and that writing is but a dead name, of the living things, of the thing, that thing is God, the living life of all things.

But to come to the woman in the called Garden, ſhe took an apple, and it was death, and it was death to them both, I beſeech you all people minde this abominable aſperſion, caſt upon the great, true, holy, and righteous Jehovah, for God (ſaith your riddle) *ſaw that it was not good for man to be alone*, but ſaith the ſame riddle, *Let us make man in our image*, who was that was ſpoken to? Now fetch your Greek names, and then comes perſons, in one eſſential eſſence, but I paſs from that point, that is too high for our Engliſh Scholars to deal with; but let's come to the woman, that God, firſt ſaw it was not good for man to be alone, but he would make him a meet help to deſtroy both; I beſeech you mind in many places the tranſlator hath repreſented the glorious God Creator, to have leſs wiſdom then a weak man, nay a very lying Ideot, ye ſtand out for your tranſlated Baal, for the lying tranſlation; becauſe 'tis wrote ſo, therefore 'tis ſo, ſay you, But I *Theauran-John* ſay, 'tis a lye, though writ ſo, I will prove it ſo, and all men living that ſtand in detending it ſo.

Now I beſeech you, judge judiciouſly, and doth the woman ſtand in your riddle a meet help for the man? certainly you underſtand not Gods word, for you will make God to be a lyer, or cheater, or deceiver, but whatſoever you tearm him to be, leſs then truth, the all truth, you do indeavour to undignifie him, for he Is, that Is truth it ſelf, neither going backward by detraction, or coming forward by eloſteration, but he is. Now you may ſay, What is he? the higheſt expreſſion, if duly underſtood, and conſidered, the main that can be ſaid, he Is, and that is the all things in appearances, viſible, and inviſible, and yet not viſible, for the inlivening life of all things is not ſeen, that Is the eſſencial being of God in that appearance, and the outſide appearance is moved from within the inmoſt ſpirit. But to come to this poor woman liking an apple, and it brought death ſaith your riddle, or Bible in that place of *Geneſis*; give me leave to treat with you, I ſay there was no Apples, neither Trees; I prove it to your own ſtate, for you ſay God made man perfect in

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the Garden, then know there cannot be a help in perfection, for that destroys perfection; neither Apples nor fruit for meat, for do you understand but what perfection is, and it admits no help, no desire, no lust; now judge ye seriously of your own riddle, and when you are return'd from me, declare to your lying Ministers, saying, That they are lyers in tongue, though the truth be in the heart, for they prate they know not what. I desire but any or all would engage me, in any matter of Old or New Testament; surely they have taught to a fair end, that they dare not maintain what they have spoken, otherwise they are content to live upon the prey of the people, and hold that, but this I know, I shall shorten their methods, and put an end to their Tythes, for people will not, neither shall they be blinded any longer, to part with their labour for the telling of a lye by the Priest.

Now you may say to me, You finde fault with them, and you teach the same: now I answer, I teach not, that you may all perceive, by my weakness in defending any state, know if it were a composure of man by learning, then man could answer the objection, but know this day that God hath raised up unto you the Prophet that was promised in *Mal.* 7.5. but that is not in our insert, but the coherence is one with *Mal.* 3.2. but who may abide the day of his appearing? for he is like fullers sope, a refiners fire, he shall even fine the sons of *Levi*, now I beseech you minde, who is the spirits intent in me to drive at, but at the sons of *Levi*, and their work, which as the Lord lives I must effect; for which work since I saw and spoke to you, I have a stronger strength added to my name, that is *Eval alsiel.* Scholars, when I sound L, hebraick, you know what it meaneth.

But to come to the woman and the mystery, and the inticement spoken of in *Genesis*, or the entire meaning; this is the spirits meaning, for this you say was wrote by *Moses*, which I say was not; my Negation is as strong as your Affirmation; nay stronger, for say you, *Moses* entered not the Land, what is meant by *Moses*, and the Land, in the true hieroglyphicy to hold qualification with its inherent diameter? Scholars, that word diameter, must in that state be read backward, as well as forward; for as *Genesis* is a denotation stammeringly of things below, so 'tis a point of compass in the spirits hand, to shew the celestial center, in which center is all things perfect; and from that center all, even it self came forth; now it is perfect in its center, and imperfect in its demonstration; for 'tis Gods weakness in his appearances, which taken up into its regency all, 'tis perfect.

But to come to *Moses*, the original of that word is *Musshah*, that is a proper word in the hebrew, the derivacy to cause the composure of the word, is from the hebrew Alphabet wrote מ ש ה. Now Scholars, read *Musshah* from them three radical radaxes, then you will see what *Moses* is, and what the import of the word beareth in his originality, 'tis thus much,

much, a dark discovery of the truth in light, now *Moses* tyes up less in his inclue then his true originality will bear. Well, you say he entred not into the Land, why? by reason of being impeded with darkness, which is ℶ hebraick wrote, and where God gives a name, if ℶ be there he is impeded, and after him shall a discovery of a higher nature be manifested.

The next that came was Jesus a Saviour or a Redeemer, to raise the truth out of *Moses* his darkness or dark discovery; but how comes Christ? that very ℭ is his impede, that is the humanity that locked in the divinity, this will not serve, for all men are locked in flesh, but the word Christ is derived into English from the Greek word Kristos; now the ancient Greek wrote it, that is the same with the hebraick ℙ, though not the Character, a derivacy in strength, from the hebraick ℙ *kof*, so the strength of import was the same in the Greek, as Massah in the hebrew, for they were but one; in one strength, for the Greek is understood from a true derivacy from the hebrew, is as true as the hebrew is, if it be held in meeter and method, which must be done by one spirit in both tongues, and all tongues, as I have laid down before. But to come to *Moses* and that story of *Genesis*, the woman first, I say *Moses* wrote not *Genesis*; thus, that book was wrote before *Moses* time five thousand years, and you write but five thousand years and odde since the Creation; give me leave to put one question to you: How long was it since there was a God? You will say ever, I say not: Ever stops in the center, but God Is, that Is all time, and all things, at once ever the same; in that state ever will stand, but *Enock* the seventh from *Addam*, what wrote he? for he was higher then any; where is the hieroglyphicks he wrote in? where is that there was such a man your riddle saith, and that man wrote more, then all the Old and New-Testaments, and we have none of them, where are they? the ancient Jewish root have them in the East Orcades, in the clue of the Moon, under *Saturn*, this state is strange to our Astronomers, but at length we shall see this product produced.

Now Moses led the children of Israel from Egypt to Canaan, that I grant, but for him to write Genesis, I deny, prove you that he did, and then I am satisfied.

But to come to the verity of the mystery inserted, 'Tis this, Gods letting down his royal essence in appearances, which lies involved in these words, *Theos-ologi*, that is Gods light in his declared Creation; now that word is proper Genesis, for now I come to propriety of speech. Now, the woman cited in that riddle, and named *Eves*, do but minde the weakness of the combine, for that word lies open in the very originality of it to misprision.

Now to come to grapple with you in that citation, it is necessary that we state the point, that cannot be evaded; from this rule I lay down, to demon-

demonſtrate forth from that you cannot deny: God created all things ſay you, No ſay I: there is one thing eſſencied, in all things that are. Minde the being of your termed things.

Now you look that I muſt keep to the riddle or Scripture (as you tearm it) well I will, though I know but the Scripture, yet I know beyond the inſert there inſerted, that is not, neither hath a foundation, though there inſerted and ſtated.

Now the man ſay you, God made of the duſt of the earth, I paſs that for greater maxims ſake.

But the woman, the poor woman deceived by the Apple, and her meetneſs of help was deſtruction to both.

Weigh it well, and bring forth true judgement to determine in truth, but the help that is to patch up this lye withal, is this: God ſuffered it to be ſo, for mans greater glory; Now minde, could man have greater glory, then he had when he was included in the eſſence of God, in the raigning all, or eſſence regina, or raigning in God?

Mind, what doth this produce? thus much: God was little before, and he would be greater now, that makes no God at all; elſe he would bring man to greater glory (in reverence to his Majeſty I ſpeak) that was to no glory at all; thus I prove if greater or leſs in the eſſence of God, no God at all.

Farther thus, God cannot admit of more or leſs, then no God; I ſpeak in his Regency eſſence.

But now I come to his declarative eſſence creating, to ſpeak to that, thus: that God that made all, is the all; of that all accounted things.

Now man and woman are one figure, the chief in the terreſtrial field, the higheſt flower: Now for God to give it an help to overthrow it, to woe and miſery, and the help made by Gods word good, O! how will this ſtand in the riddle ridled forth? God that is juſt, holy and good, for to give a help to deſtroy both, how could it ſtand with his eſſencial eſſence?

But to come to the true originality of things, God did give a good help to man, now I prove the woman good and a meet help to the man, thus, the deſirable minde of man is to luſt, the woman taketh away that luſt that deſired, in that ſtate the woman was good, you men and women underſtand what I mean, but this will not hold in full with Gods word, for good by God, is always good, and at all times to eternity, no end of goodneſs if by God ſpoken, thus the woman is perfect good; for the woman is the ſhe, out of whom is produced the whole iſſue of the appearance in Creation, in that ſtate ſhe is good.

But to come to tearm, the woman is weakneſs to ſtrength, and that is good, for it doth like a foyle ſet off the luſter of the diamantal perfection, thus God could not declare his ſtrength, unleſs a weakneſs to work his ſtrength upon; thus if all ſtrength, no variety; and variety

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is the declarative of unione ſtrength, for 'tis the ſole for unione to erect, (I may ſay) his foundation upon.

But to come to this poor woman in fault, 'tis ſtated *Hevah*, or you ſay *Eve*, now to come to prove the woman a perfect help to the man, according to the word; the woman there is taken for the increaſe of weakneſs to ſtrength, thus God out of unione that was and is ſtrength, produced all things, ſo the woman that the ſpirit drives at, in that ſtate is *Hevah*, that is the bringing the weakneſſes in creation, to ſtrength in the end perfection; for what the woman, that is weakneſs did produce, is by the ſtrength of the Creator taken into perfection, that is ſtrength, that is the head of weakneſs, or the womans head; that is Chriſt or God.

But to come to this poor ſimple woman, 'tis man, for man and woman make both but one fleſh, ſo ſaith your Scripture; alas poor woman accounted the weaker ſex, when in truth the ſtrength of both was in one ſpirit; minde them words, they are your own tranſlation; for the woman is not without the man, neither the man without the woman in the Lord; they two be one fleſh, and the ſpirit of Jeſus makes them two; and himſelf with the Creation but onely one, in the unione; minde that ſtretch in that drift of extent.

Still the poor woman that is ſo hardly thought upon by ignorant man, 'tis himſelf without eyes, for there the woman is the weak figure of
exine Chriſt in the time, in the humanity. *Sola operat el & al in ſe humanitantibus in ſe oly dele mem.* The light divine doth inlighten the dark light in man and woman, to ſee their originality from whence they came. *Selos in ſe, ſeoli pekad addet on et on in ſe ſeparati aal in ſe perna aquitavian et eloſterationem.*

The Divine All giveth eyes to ſee it ſelf, the ſoul in all things, and all things is but an elouſtration, from that radical root, which is the thing of things.

Now beloved, if you could but ſee this rooted Root, of and from that radical root you deſcencially deſcended, into what you are, then you would not look at the woman as in that dark manifeſtation ſhe was looked upon, but the truth in looking is to ſee both one, in the unione.

Now minde, to winde up all, *Abrahamus et Sarahi, et in duo ſed una in rem: Abraham* and *Sarah* were two in ſhow, but one in the All Thing, that is obedience in God, now the reaſon that the woman is outwardly the weaker figure or ſemblem, this is the reaſon, for ſhe is dubious in generation, that is to ſay the doubtful gender or geneos, that word is the ancient *Calde* ſignifying generation, in that ſtate ſtated, but the word will hold with other maxims, importance of multiplicity, or numbers; yet the radical root lives in the terminine qualification; but to take this aſperſe from this poor woman, this it is, as the Lord lives, the woman is the mans weakneſs, the woman in that ſtate is the Creation re-

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presenting Christ in the flesh that was subject to vanity, and perish to outward appearances, but in that displace, they are placed in him in the eternal center, from whence they came forth; Now minde, God Created all say you for his grory, no say I, his glory is the all created; for he could not be greater nor less, but still and always the same; remember but the rule of perfection, and it doth not admit of degrees; but to shut up the sum in a short state, it is in short thus much, God in appearances, they in forms of Essency, are weaker then in regency: Now there is all writings, disputations, all election, reprobation, all sinning, all saving, all learning, all truth, all teaching; in that short state, the man the woman in the Garden, Paradice typified out, if duly weighed by the spirit that inditeth it.

O agorcatons in salvorum in se operted ad amalum in sambah al in phiei sele mem. O the heighth of things in their center, is beautiful, but in their obstruct is darkness, being from their centered center.

The major of this Epistle was wrote at *Eltham* by me *Theaurau-John Eval alsiel allah al sabbah skribah Jael Tanniour* the Jew.

April the 5th.
1651.

Epistle X.

O ye Babes,

YE glorious figures of the eternal Deity! Beloved, God hath letten the state down this day to your capacity. Beloved, the glorious unione, in the transcendent excellency of the divine knowledge hath declared unto nay in us, by his spirit, the divine knowledge which is himself, thus God from all eternity did create states and degrees in Creation, though but one Creation; and no degrees unto himself for glory, or not glory; to him is but glory, nay one glory; for when as we say, to do well, 'tis all one to him; or when we do ill, 'tis the same, neither adding to him, nor diminishing from him, who is *asa oli pene mem delos in se salu in rem emanet al.* The goodness in man proveth no advantage to God, or the evilness in man hurteth him not; for know once come to be man, that is in propriety of speech, you cannot act out of his will, as you call it, but God hath no will, for he Is, and Is hath no will.

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Now to come to lay down unto you ſome methodical method, that that you may take from that ſome inſtruction, or inlighten your underſtanding.

The Text is this, Love one another. *O allu ſelos in rem Evangelies in ſe arri el.* O the lovelineſs turns men into Angels with God himſelf in the Celeſtial center. *O avaran in ſal moniam in re faciunter ad amalam.* The Love in us ties us to one another in love, and being made in love, by that love, are taken into the heavenly center of eternal reſt. *O amorum in ſe ſalvorum in re ſimper apellorum.* O the lovelineſs in love, is the extract of beauty, from God himſelf.

Beloved, That you could but ſee your ſelves to be your true ſelves, then lovelineſs is your royal ornament, in the excellenteſt tranſcendent magnificenteſt manner.

O noble love, that unnobles the nobleſt Nobles, of their accounted nobility, and implants its nobleneſs in them, then are they truly nobled noble.

Beloved, God did let down the nobility of his royal Creation in unione, that is in love, and how came thence detraction? it is for want of love in themſelves: Thus God loved us, that he gave his ſon Jeſus which is a Saviour, for to ſuffer for us, this was love. Now how this Saviour ſuffered, 'tis not underſtood.

Firſt, God created all good, then the detraction, or falling away was the fall. Thus for God to have a detraction in him, it cannot be; for God cannot detract from himſelf.

Now beloved, man detracted or fell, what was the reaſon? it was for wanting love; now I beſeech you minde, as man detracted for want of love, 'tis the ſame in you; for love ties the true-loves knot; for love there is no end of it, neither beginning; for 'tis God himſelf, in himſelf. *Seloſe, in, re, ex, id, in, amalam, ar.* Love is the heavenly and divine beautifyer of that, that was evil in it ſelf; thus thy envy, malice, and luſt, and every contrariety, if once love come to erect his throne, thou art turned into love; thy acts are in love, ſo far that from night, thou art turned into cleer day.

O beloved, I can but ſpeak what I know of love; but I cannot confer it to you: the naming it to you will not confer it to your precious ſouls.

Now beloved, I ſhall ſpeak a ſtrange doctrine to what hath been taught unto you by your Miniſters; they ſay Do this, and do that good work; now miſtake me not, for in that good work, though good to another, yet 'tis not thy goodneſs, for know untill thou be crucified in thy ſelf, thy actions are dead, though never ſo great and good to another. Thus ſaith the Scripture, Be dead to live, how is that word meant? that word is a glorious truth in its originy, for he that ſpeaks it is the Lord; whoſe power is in that word, to cauſe a death unto thy luſtful

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living life, and from that death raiseth himself in his own power, then thou acteſt from the true living principle; for thou art crucified to the world, through the operation of Gods ſpirit, then thou art in unione with God, through Jeſus Chriſt, which was Gods mercy letten down in the powef of that word, and by that power did cauſe a death in thee, to bring forth himſelf in thee; thou declaring by acting merciſulneſſes that thou art in God, he in thee; ſo an unitive marriage is made, betwixt thee and God, by the living word of his power; that cauſes ſuch an effectual death, to cauſe his glorious life, in thee to raign in glory unto himſelf.

So beloved, You ſee that man is nothing but paſſive, in propriety of ſpeech, and nothing but God is mans free all.

Now beloved thus I prove it, thus man had, nor hath, no true originality but in God; for forth from him, in the power of his word were we created; there was our firſt ſtate, in created appearances; well, we no ſooner were men, but we were in need of mercy; for I ſay that the created was tyed upon the obedience, which obedience implies, and cannot be denyed, but there is ſome wanting, and then not perfection in mans firſt ſtate created. Now I ſhall brethren diſcover to you through Gods mercy, that, that is hid to the ſons of men; I beſeech you minde for Jeſus ſake, theſe words are perfect in their center. Thus, Jeſus is the Saviour, which is but thus much, the declarative of Gods mercy; Now I prove by reaſon, and you ſhall all be witneſs to what I ſay, and let no mans paſſion be prevalent over his underſtanding; thus God gave forth a Creation, Now minde, God gave in that creation a life that was not created, neither could nor never can detract. This is in the whole Creation, in every figure living; and accounted dead with us: for there is in every appearance a living life, that though it is the *primum mobile*, yet it is not of the body, nor receiveth from the body; but 'tis it ſelf raigning in all ſtorms and tempeſts in man, which thing is typifyed out, in that typication of *Moſes*; and *Paul* ſaw it, it lies within the inmoſt vail, which muſt not be lookt upon, no the high-Prieſt muſt go into that vail but once a year. That was thus much typified, that, that one yeer was a time, repreſenting every one intire figure or man, that muſt be looked upon at the time in Gods mercy.

Now beloved, That time of Gods looking into that inmoſt vail of ours, 'tis I may ſay, the opening all the other vails; and that is our departing from this world, and then he takes that living life of our ſpirit into himſelf, for that is the divine nature that cannot detract his eſſence; this is Gods figure in man, for minde who is it ſaith, *Let us make man in our own image*, ſaith the Bible or riddle. Now them words are falſly tranſlated.

I will inſert the true Text. *Anni Elohim Sambah allu ſalvah in re*, them two words of Latin, are to make the full import in the ſtate.

The true declared text is this, Be thou like me in the humanity of my Creation. Beloved Brethren, in that state *Re* lies the import, it is the Creation, for we count *Re* a thing, and *Re* is Gods Creation, that is Gods thing.

Now to open the meaning of these words to the learned; though as the Lord lives, I neither can, or ever could read, any Hebrew, or Greek or any tongues but English; neither do I know any Hebrew but my own Characters, and them I had all in one day, before night. I could write them, but knew not the meaning of any one of them; onely it was said to me by the Spirit, they were Hebrew, and then my corrupt minde desired to be satisfied by man, and then he said they were so: but this was weakness in me, and sin as you account it; but I beseech you give me leave to declare to the learned, the meaning of the words in the Hebrew; The copy I insert in his proper Radiases intire as they were first wrote in; there was but seven Characters, for Scholars if you truly know seven in his origini, that is perfection סתקמ׳פב the first Character is *Sambah*, or your *Samech*, the next is *Thau*, you say many times *Tau*, the third is *Koph*, the fourth is *Mem*, the fifth is *Jod*, you say *Joth*, the sixth is *Pe*, the seventh is *Caph*; now Scholers you admire if highly read, or else you cannot admire; for as God the glorious Creator, in whose presence we all are, I in my masters majesty declare the very same Characters, as was let down to the first created by God, and the true demonstration of the fore cited Text is the full import to and of the minde of God.

Now for *Kaph* ב I will cleer your judgement; (I speak to you high and learned ones) ב is the impead, in the perfection, now how can an impead be, in perfection? no it cannot be, but thus it is, perfection takes fleshly appearances to act in, and appearances is perfection, there *Kaph* ב in that state is no impead, because she is a state stated in perfection: Now in her letting down, she and all the rest is but one perfection, and every one in them is perfections; but when we come to place them, to understand by them, they become countable or numeral. But I pass to other matter of concernment.

But beloved, To make a cleer discovery in the point, in the Image of God in man, thus, God said, be thou like me in the humanity of my Creation, now I beseech you minde.

The same that said, Be thou like me, was let down to us sensible creatures, for the senceable is next of God, so I may say is not speaking or sound, for God is the substance; of and from his substance, all things and appearances is but sounds, for beloved, we are but sounds, or figures of that substance; which is God in every sound, for know there is nothing that sounds, but God is the substance of that sound, now beloved, I beseech you minde the trouble that comes to us, it troubles us because we are but sounds, but the substance is not troubled, neither

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Brethren, when our ſounds are taken into him, that is the ſubſtance of all things, that is Chriſt or God; then we are at reſt, becauſe our ſounds or ſhadows are in the ſubſtance, in which ſubſtance is perpetual reſt; for I beſeech you minde, that that truly is, cannot ſuffer, but that that is not, is that ſuffers; for there is nothing that can properly be ſaid to be, but God, and he is unicne; therefore in him all have reſt, for he is the center of reſt to all and all things. Now you will object and ſay, that wicked men they have no reſt in God: Minde your own words, God doth create all, and nothing can create it ſelf, then know that God is the fountain whence all iſſued out.

Now then preſently you will catch and ſay, that I ſay wickedneſs come from God, becauſe I will give you more hold before I conſute your opinion, and make a cleer diſtinct betwixt God and ſin.

Thus, minde, I lay down the rule, that ſhall cauſe the product. Firſt there was no ſin, for ſay you, God was alone, 'tis granted, But ſay I that God created all things, and ſin as you account it, is in that thing that God made. Now I ſay if God had not made man or Angel, they could not have ſinned, I ſpeak your own term ſin, though I know what ſin is, now had there not been a ſeeming ſomething, there could not have been a ſound of ſomething: and indeed that ſeeming ſomething is but a ſound, and that ſound nothing; then where is that that is but a ſound of that nothing?

So I beſeech you minde, *fleſh and blood cannot inherit eternal life*, that Text is almoſt full read from the originality of its root or radical expreſſion, the Text. *Ante ſolem in re ſabat alli jah in huri beneam ſallu ſebat.* The true words rendred in full to a tittle.

The earthly man is corrupt and cannot ſtand in light, them very words are the true import of the Text in his true originality.

Now I will ſhow you the odds or difference in thoſe two citations, your tranſlation ſaith, *fleſh and blood cannot inherit eternal life*; now I ſay the earthly man is corrupt, and cannot ſtand in light: now where is theſe Texts variation? no where: though the words alter much, for both the Texts concludes, that that is not cannot be. There the ſcope is full weighed, but the words vary in expreſſion, thus: fleſh and blood is not the earthly man, for fleſh and blood is, when the life of that fleſhly man is gone: now know that without the life that is abſent, fleſh and blood could not be acted.

Now minde, for the earthly man carries in it, whatſoever was offenſive (as you call it, and that cannot ſtand in light, for 'tis all darkneſs in which the light was hid, and the light then is taken into light, and the earthly man which is meant the ſerpentine knowledge, in that earthly body, for fleſh and blood is not knowledge; for fleſh and blood is, when life and knowledge of the natural man is gone: So you ſee there is more, then fleſh and blood to be underſtood in that Text, for the ſpi-

sir of man shall not enter into eternal life, as well as flesh and blood, but the life of these lives, is taken into God; for (as with reverence I may speak to his divine Majesty) 'tis part of himself, nay all himself; in that appearance both part and all, and all things, this is God our Saviour, taking us into himself, these words time cannot bear unlocking, that is concerning Christ, for Christ is not yet known; the mystery lies in these words, Christ shall come in the glory of his fathers wisdom, and knowledge is with him, nay himself.

Now I beseech you weigh seriously, If the substance of man be but a noise of his own center, as that life doth plainly manifest, which is our sole, and that word is translated soul; Now minde the difference in them two words, and the full import of both; and of either distincts, For soul is properly Gods essence derivative, essenced in flesh, now know that sole is our being in darkness, that is without the discovered light of God risen in us, for they are no more agreeable to one another, then light to darkness; for the one holds the natural man, the other the spiritual light in that natural man; but the word *sol*, is read for soul, and soul is read for *sole*; being derived from the Hebrew ק *kof*, for ק *kof*, holds an infinitire, and a definitire, being the second original in the declared strength, as ם *Sambah* first, ק *kof*, next. Now know Scholar, that the infinitire is read when ק *kof*, stands radical, that is the first letter, or leading letter; let *kof* be placed the third radical, then he is read definitire, the word that is the ancient Hebraick word is *oukfi*, that is definitire, now the word infinitire, in the virgin state, in the true orthodox Hebraick is *Keva*, now in this word there must be understood *ad infinitum de faciendam in re*, that is to say, To the infiniteness, a making a thing, that is sole to the soul, though soul is the proper essence, or life of sole, thus intricate is Jehovahs ways, and every work do him praise, think you what you will; even that, that is the Creterrised noise, that you count sin, 'tis God his greatest praise though it be but a noise from the Creature, and nothing in nor to God, for sin keeps men under from breaking forth into outrages, which they both, are but the noise of the Creature, for God cannot be pleased, nor angry, for if pleased not God, if angry not God; for God Is, and that is God, but how? neither angry nor pleased, both angry and pleased, and yet all this is but one Is, and that is God, for know, all that can be said of God he Is, or I am; or the all of all things.

Now to come to the perfect theory of God. Now minde you great learned ones, that inwrap the poor blinde and ignorant ones, within the swaddle-bands of your own invention, tying them to your selves to ride on, the maxim will hold, now though I am unlearned, in what I declare for I am not well englished, for many words I understand not; neither have I memory. Now you cannot say to me, as was said to *Paul*, *Much learning hath made him mad*; now I say, and many know, that by madness

ness I came to knowing, and in time God will make me speak plain knowledge, that by all shall be acknowledged, not onely *England*, but many Lands and Nations.

But Scholars, my Teacher hath no books, nor I have none to read, neither will I, for my Teacher is Is, that is God, now ye Priests, my brethren by Creation cannot be denyed, to come to Gods perfect *Theosologi* the English is Gods light declared in Creations, now I begin. *Selos in re arkad el.* That is a short state, then if you have true light, it is truly viewed in a short scope, but Scholars, 'tis wrote in the golden numerals, that is the golden numbers ruled rule, being five significants, but though unlearned, I will give you the true exposition, now thus I prove it to be truth, minde, I return a strange answer that hath not been returned in multitudes of ages that is this. I know they are both true because I know neither of them false, by reason that I have not knowledge; therefore the thing is, that is God.

Now you curious Scholars will say I have cited the words, but not the derivacy or English of them, and speak of two and both true: Thus I said it was the golden number; and in propriety of method, the derivacy comes after; though it lies in it own life, in the root; but I will declare the words again, and the English by them; you will say 'tis false, I know it is true. *Selos in re arkad el*, That is thus much, heavenly affirmation is in and from God; now what word is it holds both a Negative and an Affirmative distributive? I will tell you, the word is *arkad*, being wrote *in mophes*, in the meadish method ק *k* bares the third state, and yet the radical leader in that state, the word stands strip, or bar'd by reason of ק *kof*, for minde. *kof* or *k* raises into the third masculine, now that word *arkad* is the golden number, as proper as the whole state stated, for 'tis a Negative and an Affirmative distributive, that is the whole maxim or foundation of the golden number, you Scholars here is one glimpse of my next coming forth, for though I cease for a time, 'tis to come in more power, this I know so sure as the Lord lives, to the confounding all men; therefore, though I be detracted for a time 'tis to come and drown all your learning; for it is a derivacy from the Greek tongue, it is that whore that hath made all Nations drunk with the wine, but winde is the propriety in speech, for the Greek Testament hath made the Nations drunk with the wine of her fornication. *Jesous Christos heck die et in eternitas et in eternitates salem in re sebat el dele mem:* Jesus Christ to day and for ever to eternity suffering, and no end; for judge ye, Christ suffers us in our unthankfulness, and yet taketh us into his rest, which is perfection, this is the scope of the whole Gospel; but then where will be had a stipend for this whore the New-Testament, that *John* saw, risen out of the bottomless pit, for to maintain her pride in skarlet, that is the bloody robe; that hath had in origini out of the New-Testament; if not as we are in judgement; put to

death

death: when the Goſpel is to be pittiful, to the blinde and ignorant, ſo in truth the Goſpel is onely a lye, made by men to fetch about their deſigne.

England, you have the greateſt ſeal to ſet to this, to make the greateſt impreſſion, when the truth in the Goſpel is mercy, pity, Juſtice, but look I beſeech you, you great ones.

O how for God, and the Goſpel, when your hearts went after another thing; and God gave you prevalency to declare your own hearts, and then by acts you have declared, that you never intended what you declared; but have made your lye to ſtand, but it lies a lye open to the view of all Nations, for you have forgotten the living God; and imbrace Gods of gold, and ſilver, Lands, and inheritances; that you ſhall not hold (minde them words) and the maxim I prove it by, is this, take notice all people; Gods glory he will not give to another, and wo unto us in *England*, we have clothed our actings with the name of Goſpel while we were weak; and when we were ſtrong, we in the face of the Sun, have declared that we were hypocrites, crying that glorious name Goſpel to make it a ſtalking horſe to accompliſh our own covetous wicked ends.

O actions in *England*, I in the preſence of God do call for your teſtimonies, which is murther, oppreſſion, and deceit; now I demand if theſe fruit grow upon that root that you & I my ſelf held forth to the people, which we ſaid was for the glory of the Goſpel, liberty, law, righteouſneſs; do you remember all theſe named ſnares, the word is proper, for the end is the cleer manifeſter of our heart acting, and God is the witneſs of my ſoul, I lye not.

Now let us ſee our purchaſe purchaſed, by this we have attracted, we in power by your own ſtrength, are murderers of that number murdered, and their blood, and the cry of their diſtreſſed ones, both joyn in one crying for vengeance againſt you, your eſtate is their blood, your bread is their blood, you eat and drink the blood of them you have cruelly murthered: I prove it thus, We all ingage in the reality of our hearts for one abſolute good, the thing is good in it ſelf, good to all and all poſterity, by our combinining together the end is effected: Now our loſs is great in lives and eſtates. Now comes the winding up, That crowns our labour, and it is wound quite contrary to moſt that ingaged, and a few make prey to themſelves by another way that the reſt never thought upon: Now in this act they have brought upon them, all the blood ſhed, and are robbers of all the reſt, and ſtand indicted before the Lord for to anſwer for the fact; yet beloved, let me tell you, your ſafety with my own lies now in theſe men, and you are bound to uphold theſe men; for you have a being amongſt theſe men, and if the other prevail, as the Lord lives you ſhall neither have being nor breath amongſt them, now God will purge theſe men himſelf, this I know.

But

But beloved, the time haſtens on that Iſrael ſhall return to his own Land. O beloved cry unto our God, that he may hear and have mercy upon us, for our bondage in fleſh and ſpirit is very great. O for thy ſake O Iſrael I have forſaken all, I have emptyed my ſelf to ſupport thy children and in thy work. *O ſepe peon alu: ſele et terra in re et in me.* O Jeruſalem my joy, thou art my ſorrow in earth: *Non tempus orrattah ellah ſallu edereat alpi ſele mem*: 'Tis not time for me to deliver thee.

But thy deliverance my eyes in this fleſh ſhall ſee thee in glory and majeſty. *O pall penan alli neat allu pereveat allu Jah ſede ſophim.* The Lord thy God will reſtore thee in the pinch of time in mercy, when thy people are throughly purged from iniquity that they may weigh Gods mercy at a true value. *O apolinariam in ſabine* L. Then the people ſhall praiſe the Lord and ſing unto him in glory and dignity; beloved what is here ſpoken, the Prophets my brethren have confirmed and affirmed, that the Lord will make good his promiſe to the whole houſe of Iſrael.

Beloved, this day I declare to you my *quietus eſt*, that is I hope reſt to my ſelf, for I ſhall now be ſilent for a ſeaſon, in which my ſpirit rejoyces, but 'tis but the retracting for a time, for to ſpeak in a higher light, in the divine and Evangelical expreſſing, for the work of God ſhall ſtand, in which work I know I muſt labour, for the Lords harveſt is great in *England*, for brethren you poor dejected ones, you caſt off ones; you, even you ſhall rejoyce, for our redemption haſtens, and the time is neer; but ſuch ſorrow and troubles is at hand to the worldly men, that the like hath not been in any age ſince man inhabited the Globe. This I know by the Spirit of the Lord.

My next reſurrection ſhall come in Print ſpeedily, Called *Theaurau-Fohn*, his ſecond part of his *Theous-Ori Appokolipical*, or Gods light declared in myſteries.

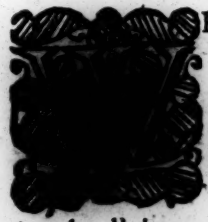
Theaurau-Fohn Tanniour
allah al,
High-Prieſt.

March

March 6. 1650.

Poſitions to the Clergy, ſo called; Or, The Prieſts, ſo called.

Know there is a name and a thing, and all names are no thing, and God is the Thing, and all things are but the name of that Thing; For when you leave *una, in duo* is the Creation, for Jehovah his opening is the creating the Creations.

1  Hat is that God ye teach to the people?

2 What is he you your ſelves affirm ye know?

3 What is the humanity of Chriſt in his firſt principle, in his ſecond principle, and in his third principle, that is fleſh? I have half opened this ſtate for you.

4 What ſtories do you teach out of your own fancy, for the divine truth?

5 Now you have done this, how came you by your holy calling as you call it? but know call is a lye, and ſo are ye Prieſts that are not radaxed in your foundation, and the intendant foundation is God.

6 What is the heighth you attain in your learned learning? This I anſwer my ſelf, to ſhow you 'tis the learned lying lye. Now that is the heigth your ſtudyed lye can reach, for a lye reaches a lye, and no further.

7 What is the Celebrating the body of Jeſus as you call it?

8 What is the Deity in the humany, that can or could be offered up?

9 What is the trine of Sol, in the humane part of this terreſtial body?

10 What is the operation of the *Moon* in *Sol*?

11 What is the influx in the Trine of *Sol?*

12 What is the Dameter in the Sea?

13 What is meant by the bands of Orion ſpoken of in *Job?*

14 What is *Venus* her operation in the *Moon?*

15 What is light in its eſſencial being from God? Search deely, 'tis not the Sun.

16 What involveth the Waters into the great deep? The ſecondary cauſe I require.

17 What is the inlet to theſe, and the knowledge in them? You ſay God: Minde what follows, then your anſwer excludes Man; and in this ſtate man is but dead earth: for the things of God are revealed in truth by his Spirit in Man, and not Man.

18 What is the Deity in the humanity?

19 What is Chriſt the Son in the Trinity operative?

20 What is the Virgin that brought forth Emanuel or Jeſus?

21 What is *Addam* in the Garden?

22 What is *Rebecka* that brought forth *Iſaack?* Know, all temporals are Hieroglyphicks Celeſtial.

23 What is the Trine in the Deity that is placed in humanity?

24 What is the influx in the Celeſtial ſpheres in every generation, and Creation Created?

25 What is the intendant in truth in this figure ך?

26 What influences from the Celeſtial bodies inheres in us?

27 What is the influe in the Matrickx and womb in the Morning?

28 What is the tranſcendency in the Aurora?

29 What is the ſtays in the watery world or *Abyſs Orbis?*

30 What is the inherent in the Philiades?

31 What is the Sperm in the whole Creation in the Generator?

32 What is the influx that cauſes the procreated in the *tenia loca*, or bottom?

33 What is the inherent inclue in the Trine of *Sol?*

34 What is the Radicak radack in the Lunan conſtellative, or the conſtellative of the *Moon?*

35 What is the inlet into the Philiades in his operative part?

36 What is the Tobaſs Celeſtial, or alclu in the ſpheres in their Trines Celeſtial?

37 What is the end of all Querie from God to man, from man to God, from both to one?

My

MY ANSWER Added to the CHARGE againſt Me.

Brethren,

THrough the great Calumny of aſperſion laid upon me, I am forced to publiſh to the world what I have declared; and withal I have added my Defence againſt the copy of my Indictment: that the Book it ſelf will manifeſtly declare how they have traduced my words through ignorance or envy; what I did declare, and this is a command, *Thou ſhalt not bear falſe witneſs againſt thy neighbour. And in judgement and righteouſneſs onely ſhalt thou ſwear: For I am a holy God, and will viſit the falſe ſwearer.* I have inſerted all the points in the copy of the Indictment.

1 They charge me with *A diſſoluteneſs in living, and breaking all humane ſociety.*

Now for living, that is, obeying what God hath commanded; know that no man is perfect, but there is a cloſure and conſenting to all that is commanded; which is declared by outward actings, and for that I ſhall not deſire any favour at any mans hand; but this, I deſire you to ſearch

my life in actions thtorowly, and I shall prove unto you a Looking-glass, whereby you may discern your own spots and foulness, and wilful failings. So much for the first Charge.

2 The second Charge is, *That I deny Gospel-Ordinances.*

To which I Answer, That I do not nor cannot, for the Ordinances of the Gospel are in truth, the power of God; upon whom soever it lighteth, it maketh them obedient to the commands of God, and that is love distributive, and to that I say I was forced to make a distribution releasing and a satisfaction; now this was Gospel in power, which power you my persecuters know not; for ye have the name Gospel, but the power of it is not known unto you; for then you would love the afflicted, help the needy; but alas, your Gospel lies in your head by parrat-learning, and not in the heart, wrote by *digitus Dei in Cor allah*, that is, the Gospel is not in your hearts, writ by the finger of God; for if it were, persecution would cease, and acts of mercy would flow, and deceit vanish; your constant guest, or constant inmate. So much for the second.

3 The third was, That I said, *That the Bible was a riddle.* And I leave it to the world to judge of; is it not a riddle, a mystery, a Microcosm to the world; nay to you? if not a riddle and a thing that you understand not; wherefore is not obedience due unto it rendered; for you make it worse then I do: For a riddle is as proper a word as mystery, but you make it a lye, by your not obeying the things therein commanded, and declare your self-actions to be truer then that? for if you know it to be true, wherefore not adored by you? But ye cry the name Gospel high, but you are a Gospel to your self-ends, for the truth in the Gospel is doing deeds of mercy, and not in disputing names of dead letters; and for the translations, they are false in many places, and one thing stated for another thing intended; that many knows.

4 The fourth is, that I should say *That there is no such thing as Hell, as your Ministers hold forth.*

You will see in my Book what is spoken to it. But I say Hell is not as the Ministers hold it forth, neither as it is denoted in your insert: Hell is a separation from an enjoyment; and give you the definition, and that is all that can be said: but I refer you to the Book, to see what I have said, and know that there is nothing, but must be denoted in word, and then the main Quere is, What that word doth include in it self, and what the spirit doth intend in that word? it is not what we conceive to be, but what it in truth in it self is, and thus none but the Spirit is able to make forth or define.

5 Fifthly, That I said *The soul of man is essencied in God.*

I say first, There is a God, that cannot be denyed, then this God essencying himself in every created appearance; and again, all these appearances essencyed in God doth appear from these words, *In him we live, and move, and have our being*; now Priests your rule will be confounded

founded, thus : know nothing below himſelf can bear or hold a ſtate in competition with the Lord, who is all, and yet nothing, this is Jehovah, who is nothing, and yet the thing in things, not of the things, nor by the things, but he the life of all things, and he in regency and eſſency, and in derivacy, and definacy, and ſtill he is unmoveable, always, for ever to come the ſame, and yet Jehovah cyphered is his name; here is one of my makkademical expreſſions, allegorically alluding to the point, into which all points; but to come down from this ſphear, God is a ſpirit, you ſay the ſoul is a ſpirit, I will be one with the ſimple, or I will dwell with the meek ſpirit, ſaith the Lord: now how is a ſpiritual dwelling? not to be defined by natural men, for they hear and underſtand not, ſo ſaith the true Scripture: a ſpiritual dwelling is being intirely one, for theſe bodies of clay hold us at a diſtance, as witneſs the ſpirit derivative in its growing to be in unione, that is into the Eſſence, regency, in theſe words the ſtate lies, we groan and would be unclothed, that mortality might be ſwallowed up of life, theſe are both pointing to that oneneſs which is in God in unione. Now know that the ſoul is ſpiritual light, and light is God; now by this rule, envy, would ſay I ſay that the ſoul is God: no, 'tis in us a derivative from God, eſſencied in God, and at the unmoddeling every figure its figured in, returns to the eſſence Regina or God raigning, and is one in the unione in glory, tranſcendent for ever, now know in a ſpiritual being, that is light, it is in oneneſs with that great light, it came forth from this One; or God letting down his oneneſs, cauſed that oneneſs to appear in appearances; now the appearances retracted, the oneneſs is received into himſelf, ſo then that light in the derivacy is taken into the eſſences regency, and then unione, a beginning, and an end; no end, but a beginning, neither beginning nor end, but the middle, and that is the center, and that is God in his reigning all.

6. That I did ſay that *The Old and New-Teſtament was falſe and interwoven.*

Know, that is eaſily anſwered, for the whole printing is mans connexion or interweaving together; and for the Tranſlation, it is falſe in many places, I ſay ſo ſtill, and in the point of Jeſus our Saviour is the main.

7. I ſaid, *That God muſt ſave the divel.*

This ſtate is altered to what I declare, my Book will ſhow it, I ſay, that Chriſt came to ſave men-devils, devils men; Chriſt ſaid as much, if duly underſtood, for *I come not to call the righteous, but ſinners to repentance*; is there not in our underſtanding a devil in this word Satan? did not Chriſt ſay unto *Peter, Get thee behind me Sathan*, or devil get thee behind me? you know that there is but two ſpirits in your account, as good and bad; then know, not of God, then of the devil; there is your ſtate ſtated ſhort. Make you what you will of it, 'tis

not

not what you conceive, but what it in truth is.

8 That I ſaid that *God had juſt mercy to ſave all, and no more.*

He that ſaith the contrary, is a blaſphemer, for I ſay God had juſt ſtrength to create, and not a tittle more; and juſt mercy to ſave his created, and not a tittle more: what a height in Chriſts School are ye, ſeeing that this is a paradox to you! I need not go no further for to ſearch the reaſon of your dark actions, for if you did know God, you muſt know him to be juſt, and juſt is perfection, and perfections is juſt, for if he were in himſelf more or leſs, then know he could not be perfect, or if he were more at one time then at another, he could not be juſt, and God is a juſt God, and holy perfect God: and becauſe you do not know God as he is in himſelf; but you have a God of your own gotten by learning and by hearing therefore, you perſecute them whom God hath taught himſelf, and planted himſelf in by his ſpirit of light.

9. That I ſaid that *the New-Teſtament is a lye.*

So in the truth of true ſpeech it is, for you ſay, It is the holy Goſpel of Chriſt, and the holy word of God; and I ſay, It is but a name of dead letters ſet together with much interweaving of mans invention: and more, many places tranſlated to hold up the Pope and the Clergies ſupremacie, and burdening the People to their tyranny, and It is not Unione in it ſelf, therefore not Gods declarative in truth of name, for a name is but a ſhadow of a ſubſtance, which ſubſtance is Chriſt the Lord, you underſtand me not, nor one in ten millions knows not truly what Chriſt is, nay not one in the Creation; (now are you ſtound or are amazed) I will prove it againſt all oppoſers; therefore 'tis not looking for an outward Chriſt, at *Jeruſalem*, but a living life of righteouſneſs within your ſelves, that gives you ſight towards Chriſt; this you ſay 'tis the word of God, and I ſay 'tis dead letters ſet together; and is that whore that hath deceived the Nations, now know that truth which is Gods Goſpel of peace to the ſoul, is not got by hearing an outward name named by a Prieſt; for naming what God hath done in me, cannot confer the ſubſtance thing to you, which is Chriſt in the ſoul: the name doth deceive you, but the ſubſtance cannot; for it is Gods ſtrength, that is, Chriſt the Lord, taking you into himſelf; then that is true Goſpel not wrote in and upon Paper, but upon the ſoul of man, but my book will open it, in the firſt and ſecond part, to the full view of all men; here lies the ſtate, you ſay that the Teſtament is the word God, I ſay it is but the name of the word of God, and much falſe ſpelling in it, and I ſay God is the word himſelf, converting you without that written word, by his free mercy, which is Chriſt a ſubſtance and not a lettered name, for you may learn the name and deceive your ſelvs not having the thing, which is Chriſt the ſubſtance converting you unto himſelf: now I ſpeak Allegorically, and you underſtand literally, ſo you wrong me, and cauſe my true innocent and harmleſs intention to

ſuffer

ſuffer. Brethren, let us not fall out in names, but let us live honeſtly in things.

10 I ſaid that he that added or diminiſhed to the Book of the *Revelation*, there is a curſe ſtated on them, which I ſay is not in the truly true original, but added by the Pope to cauſe an adorative worſhip to be tendred to he knew not what, and that is blaſphemy: thus, for man to ſtate a word to cauſe obedience to that word ſtated, is blaſphemy, becauſe it is ſtated in the ſeat of God and is not God; and this is the whole book called holy, and 'tis an Idol robbing God of his glory, for there is none holy but the Lord, and no created or made thing is holy, but God alone; where is your holy named Goſpel in letters? there is not two holies, but one holy, that is God; and holy is not names of letters, but the Lord living by his ſpirit in the ſouls of men, and not confined. Brethren, out of love, not for lucre of gain, have I communicated what God hath made known unto me; and my deſire is, that you ſhould not ſhut your eyes againſt the light, preferring your own reaſon and ſelf-will, wedded to the letter, of whoſe tranſlation you know not: ye ſhall all be taught of me, ſaith the Lord, but you will have your God out of them written dead names called Scripture.

11 And that I ſaid that *there is neither election nor reprobation.*

That I ſay ſtill, for know, God Is, and Is is no chuſer or refuſer, but Is: ſearch you that out. Onely I give you this Query, How could God chuſe, when all was wrapped in the womb of unione? you ſay, From all eternity: declare you the product, and then I will anſwer, for in this ſtate I lye barred in unione without product.

12 They ſay that I ſaid, that *God was not for ever.* Which I proteſt I never ſpoke, and though it is not lawful for to draw conſequences to prove or produce evidences, yet in your own Charge, you ſay that I ſaid, The ſoul was of the eſſence of God, and ſay that the ſoul cannot ſuffer; minde what you make; that is the ſoul God: in denying what I truly ſpoke; for that that cannot ſuffer is a God, for all things muſt ſuffer but one thing, and that is God, and the ſuffering of all things to that God is the due homage they ow unto God as he is their Liege Lord. Now I ſay before all men, you my accuſers are blaſphemers, and I am not; but rage not, I can paſs it by, God give you more light to ſee the beauty of his excellency, that you and I and the whole body may be gathered into one, then peace.

13 I ſaid that *God was neither angry when men did ill, nor pleaſed when they did well.*

Ye weak Babes, who in your weakneſs do ye liken God unto? Is he like man? The loweſt of men? Nay weakeſt men, I deſire you to bring anger, and ſee how you can make it ſtand in Gods perfection, and bring pleaſing to Gods juſtneſs, and ſee how it will ſtand there. Thus if God can be angry in his eſſencial eſſence, I ſay he is no God, for anger is weakneſs,

weakneſs, and God Is, and that is all ſtrength, and therefore no anger, what can God be pleaſed in his eſſencial eſſence? then no God; for God is neither pleaſed nor angry, both pleaſed and angry, and yet neither pleaſed nor angry; for God Is, and Is is God: here is a myſtery that is not made known to the ſons of men, unto which I ſhall not ſpeak at this time; onely know, that in perfection there is neither pleaſed nor anger, for more or leſs, not perfection, I am, that is perfection; therefore ye ſons of *Jacob* are not conſumed.

14 And that I ſaid that *Sin is Gods higheſt praiſe.*

Thus, ſin is weakneſs, which is the creature in his corrupt eſtate, now comes light from God, and doth caſt forth this ſin or weakneſs, and then plants light: then from that that was dark, that is ſin did raign, there grace doth raign to the glory of God in a tranſcendent meaſure, becauſe 'tis the work of the third perſon, but the unione ſpirit if not ſinful, we needed no mercy: from ſin obſtruction is righteouſneſs raigning, and ſo ſin doth eloſterate the ſtrength of Gods mercy, and Gods mercy doth eloſterate ſin to the full viewing of its ugly deformity; this is ſafe, nay your own Scripture, for we being taken into light, praiſe God for our deliverance, that is redeemed from death, and placed in life, then we value Gods mercy and not before.

15 And that I ſaid *God was little before the fall, and the fall of man did raiſe God.*

Now this point is clean traduced, and never ſuch a word ſpoken, as the Epiſtle will ſhow.

The point was this, that it is ſaid that man fallen was to be raiſed to a greater glory, now I demand what greater glory could man be raiſed unto, when man was wrapped in the eſſence of God before he came forth in appearance? you muſt hold in all Gods declaratives him to be the perfection, ſo man can but be raiſed to the ſame ſtate, and no more; for God is neither greater nor leſs but always one always the ſame.

Brethren, had you been in the Goſpel as you are too much in the name of it, not knowing the ſubſtance, you would have commiſerated my ſufferings, not perſecuting me without a cauſe; but God is juſt, and in his good time he will reſtore my breach. *Luke* 12.33. *Sell that ye have, and give almes,* have you not read thus? but who practiſes according to the command? Yours to ſerve you and the Nation.

Now know all people, That blaſphemy is this, and no other, that is, for man to deny trine or Trinity, and Unity in Trinity, and there is no other blaſphemy; as thus, for man to ſay that there is no God, and for man to deny the operative Trine or Trinity, theſe are accounted blaſphemy, and there is no other. Now you are not to draw conſequences to prove or produce evidences, for if not denying in plain Engliſh words the God or Godhead thus named, though no man living knows what it is, yet in that ſtate it ſtands ſtated, that if any man ſhall deny

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the Trinity and Unity in Trinity it is death by the Law, and do you but read thus, that the Sun is of the Father is blaſphemy, in our Engliſh tongue, for of is a Negative proper in our Engliſh writing, though you read it an Affirmative, would you be glad to ſuffer for wrong pronouncing God? no, the Law requires it not; but 'tis the devil, envy got into the heart and head of the notional called Chriſtians, now before this time you have heard me diſclaim the word Of, as it is in print in my Book called *Anveran Tranlagerum*. For God hath cauſed me to write all, and not ſpeak to diſpute, you are my witneſſes now I come and refer you to your belief, that is thus written, and the Catholick Faith is thus, That we worſhip one God in Trinity and in Unity and Unity in Trinity, ſaith the writing, there is one perſon of the Father, another of the Son, & another of the holy Ghoſt; there is the Negative denying the Affirmative in that ſtate, I prove it thus: the Father is one, the Son is one, and the holy Ghoſt is one; and not three ones, but one onely one, who is the all three in unione. Brethren, I deſire that this main maxim in divinity may be reſolved, though ſtated by the mad man, thus: How you can aſſert from a ſpiritual unione, a perſon or from a ſpiritual Trine, three perſons, for know you that in the ſpiritual eſſence, that there can be no perſon, and yet three intire ones, and theſe three, one in unione; and this Trinity I ſhall ſpeak a little to, what is diſcovered to me in this myſtery, and refer it unto them that have a clearer eye and deeper judgement for God hath confounded my knowledge as a man, but as my deſire is that truth may flouriſh, and that miſt we are in; received by tradition from *Rome*, as our Books are too full of their ſubtile pointings, which I ſee plainly, and in this that I ſhall ſpeak to is the main. Firſt, know that there is one eſſencial eſſence, from whence all things deſcencially deſcended into created appearances, this is undenyable by any. Now to ſtate this eſſence in a perſon, 'tis to confine, nay viliſie the living life it ſelf; for know that the living life in the whole Creation cannot be perſon, but ſpirit; now God is a Spirit, therefore no perſon; judge ye for God Is, and Is Is God, that is all can be ſpoken; ſo much for the Father, the Son is *Secundus viva vita*, the ſecond living life in the Creation: Now know that Chriſt ſaith, *I am the life of the world*. Now I would not have you think that I intend that that Jeſus that you account and I know ſuffered at *Jeruſalem*, that he as he was then, was the life of the world, but the light of life in the ſoul of that Jeſus as he was one with the Father in the regency or raigning eſſence; ſo and no other was he the life of the Creation; do not deceive your ſelves with a body of your own earth, the Son of God was this upon whom thou ſeeſt the Spirit deſcend, that is he this was ſpoken to *John* the Baptiſt.

Now brethren, I would not have you to ſtate an adorative opinion, upon the Books called Scripture; for know, that they were but wrote by men, and they themſelves point us to a higher diſcovery; that ſhall

be manifeſted, that is the calling the Jews, and the preaching the everlaſting Goſpel as it is ſaid in the laſt days ſaith God, *I will pour out of my Spirit, and your ſons and daughters both old and yong ſhall Prophecy ſaith the Lord.* And what height of myſtery is not yet known, nor how God will teach in the laſt days, is not manifeſted but in a tranſcendent manner, ſhutting up the glory of the Law and Goſpel in a moſt glorious glory magniphiciencically expreſſing his truth out of both them dark vails ſo long by us contended for. *Heva Aſſa al oli mem.* This Hebrew ſtate I open not not that I want light.

Brethren, ye prieſts ye would be always talking the converſion of the Jews, but you would never have it come to paſs as you have pratingly prayed for the converſion of the Jews, and now you begin to perſecute us Jews, all this is becauſe, you are afraid your trade of lyes muſt down, now brethren, I would not have you be angry becauſe the Goſpel is love, if you be true Miniſters that is truly called, then know Chriſt hath preached in you this leſſon, *Fly from anger.* But I ſhall ſtate ſix Queries, to which you ſhall do well to anſwer, ye Prieſts my brethren.

Firſt, How came the holy Apoſtolick calling conferred to you for above this ſixteen hundred year together, and the world never knew nor heard of it, brethren, you are men that will hide nothing that may advance the glory of your trade.

Secondly, You muſt be Miniſters of Chriſts ſecond coming, and that is in greater ſigns and miracles then before, as all the Scriptures manifeſt and what have any of you done, but tell us over dead names.

Thirdly, What have you to do to make a trade of the Apoſtles dead names, as to abuſe their writing in exhorſiſm, being you have not their ſpirit, that that was truth in them is a lye in you, for they were that ſpirit of which ye have and are but the dead name.

Fourthly, Ye deny the Scripture, making your ſelf-will Scripture, and under that name you cloak your covetouſneſs, and are perjured men, for *Thou ſhalt not take the name of the Lord thy God in vain,* and let all the people judge, do not you exact Tythes from your brethren, that Goſpel Miniſters have no warrant to do: So Gods word is taken in vain, becauſe his word is your colour to act your own will, and word, and Law in and by, he that but nameth Chriſt muſt depart from his evil way; and yon preach Chriſt to maintain your evil way.

Fifthly, Whom Chriſt called and ſent, they never ſtudied, for the light of ſtudy is but the witch of the minde, deceiving the ſimple man in the ſame body, for know if by ſtudy Chriſt can be attained, then not Gods free gift, for God giveth wiſdom to the ſimple, and maketh the tongue of the ſtammerer ſpeak plainly myſterious myſteries, yet unlearned; this I know, and from ſenſe I ſpeak, this is a riddle to you, *Ajaxk al Saby oli el dele mem*, Who was my teacher here? None but the Lord: I read no books, though I am mad, I tell you by madneſs I am

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inſtructed, I was as ſerpentine wiſe as any of you, but God hath deſtroyed it in me, me in it; and I am become a fool and a babe. *Sed ſeloſe in Re aggarim el pethrat alviſene accorata.* The Engliſh though I underſtand not the Latin nor Hebrew, here is another riddle, yet the Engliſh of that ſtate is this, But the heavenly light doth give light to view the deep myſteries of it ſelf in the terreſtrial Creation, now you will ſay, this mad man ſpeaks ſome Latin, ſome Hebrew, and ſome greek; and confound in broken words, this reaſon I render you, 'tis to confound you great ones, Rabbies I mean: Now know that the ſpirit is not confined, but ſpeaks one intire language in the whole Creation, combining and conjoyning all languages into one truth, what think you to that reaſon, is it not ſtrange? Now know that my teacher is my God who hath afflicted and broken me for his own uſe, to confound you and all men; for know, that in *England Babel* is a declining, and covetouſneſs raigning.

Sixthly, Wherefore if ye were the Miniſters of Chriſt, do you flye to the ſecular power to defend your cauſe with their ſword, and not commit your cauſe to Chriſt, willingly rendring a reaſon of your Faith, being intreated earneſtly thereunto. This know, that Chriſt you own, is a dead Chriſt as your ſelves declare, by reaſon that your ſtrength lies in the Magiſtrates ſword, now then ſpeak plainly, that we may know, that the Magiſtrate you ſerve, and his ſword is your Chriſt; nay I will give you a plainer definition, you are many of you Magiſtrates and Miniſters of Chriſt, but you hang him by your ſides, Are ye not turned mercinary Captains? Now ſhow me in your word of God, that ever your maſter Chriſt, whoſe ſervants ye pretend to be, ever preached with a ſword to convert men into another world, I deſire a Text in the word of God to bare out theſe actions, nay I pray you give me leave, you have got ſwords, that if now men will not pay Tythes, you are able to fetch them in your ſelves. I beſeech you bare with me if I tell you the truth, have we not all ingaged againſt Popery, and to ſhow the zeal we have againſt it, we have made holes in all our Church Windows, in ſhow of aboliſhment ye Stateſmen, this is but Mince and Commin, but the great thing of righteouſneſs is neglected, this day I ſay by your own Acts, Covenant and Engagement, That whomſoever in this Nation or in our Dominions, doth pay his Tythes according to what he did cuſtomary, that man or men are perjured perſons, and the Law of the Land requires their ears, and the Law of God they ſhall not eſcape; again, they that raign by forcing men to pay Tythes, are perjured by the Law and Engagement they have made. I ſay, not I but the Lord, wo unto the perfideous generation, that maketh a Covenant of deceit, and themſelves condemn themſelves, by the ſame Law. I beſeech you by the mercy received, that this may be broke off, 'tis now time, and high time to turn from evil, for the harveſt is ripe, and the ſickles is ready.

Selah